LUCRETIUS BOOK V

(1–782)

W. D. LOWE

OXFORD: AT THE CLARENDON PRESS

G W Johnston 21

T. LUCRETI CARI

DE RERUM NATURA

A SELECTION FROM THE FIFTH BOOK
(1–782)

EDITED
WITH INTRODUCTION, ANALYSIS, AND NOTES
BY

W. D. LOWE, LITT.D., M.A.
FORMERLY SCHOLAR OF PEMBROKE COLLEGE, CAMBRIDGE
LECTURER IN EDUCATION IN DURHAM UNIVERSITY
EDITOR OF 'THE CENA TRIMALCHIONIS OF PETRONIUS ARBITER'
'DAPHNIS AND CHLOE OF LONGUS'

OXFORD
AT THE CLARENDON PRESS
1910

HENRY FROWDE, M.A.
PUBLISHER TO THE UNIVERSITY OF OXFORD
LONDON, EDINBURGH, NEW YORK
TORONTO AND MELBOURNE

PREFACE

This edition of the first half of the fifth book of Lucretius has been prepared as objections have been raised that it was unsatisfactory to read only the latter half of the book and that it was therefore advisable to complete the edition.

The object of the earlier book was to introduce the poem of Lucretius to lower forms than usual, but as the latter half is considerably easier than the earlier, I believe it would be a practicable solution to read the second part in one term and the first part in the following. This is a feasible suggestion, strange though it may seem, for the creation of the things in the world (ll. 783–1457) might easily precede, as being simpler, the more complicated account of the creation of the world and the formation of the heavenly bodies (ll. 1–782). Then, after being gradually accustomed to the style of Lucretius, the harder and more philosophical portion could be read with greater ease later.

As was the case with the earlier edition this also is based on Munro's 'magnum opus', and owes very much to Mr. Duff's admirable book, especially with regard to the astronomy, and also to the care and suggestions of the reader of the Clarendon Press. The text is practically that of the Clarendon Press.

W. D. Lowe.

The Castle,
Durham, 1909.

CONTENTS

INTRODUCTION

THE LIFE OF LUCRETIUS

THE life of Lucretius, as it is usually accepted, is given here without any examination of the conflicting accounts and theories put forward by different editors.

Titus Lucretius Carus was born probably B. C. 99 and died October 15, B.C. 55. The statement that his death was due to suicide during a fit of madness caused by drugs must be regarded with suspicion: the story of the love-philtre would be suggested by the contemptuous attitude of the poet towards love in the fourth book, while the fiction of his insanity might be readily invented by the Christian writers who found his attitude towards religion so abhorrent. He was almost certainly a man of good family: his name is that of an old patrician house, and he addresses Memmius, himself of high birth, in a tone of serene equality.

Lucretius was a man of literary tastes and he showed no inclination for political life, more especially during the troublous times of the struggles between Pompey and Caesar. He was moreover an Epicurean and the Epicureans had no sympathy with politics. He lived the life of a student and busied himself with the works of the Greek authors and the old Latin writers, but above all he devoted himself to the philosophy of Epicurus; and the result of his lifework is the presentation of that philosophy in the didactic poem *De Rerum Natura* in six books, a work that is not the production of a madman, whatever defects it may contain. Moreover, as Prof. Mackail in his *Latin Literature* says: 'Many of the most important physical discoveries of modern times are hinted at or even expressly stated by Lucretius.' Indeed his theories of the atomic doctrine, of light, of evolution, and of the ultimate constitution of atoms have won the admiration of modern scientists. Yet, after all, the true greatness of Lucretius rests

rather on his philosophy of life, and this philosophy is a practical one: he spoke of the world to man for man's good, for he believed that a true knowledge of the universe and its creation would free mankind from the childish terrors of superstitious ignorance and raise them to a higher level of intelligence and to a nobler comprehension of life.

THE STYLE OF LUCRETIUS

Lucretius was, at any rate in literature, *laudator temporis acti.* He read and admired the older writers and he imitated the ancient poets: Homer and Empedocles among the Greeks, Ennius and the older tragedians among the Latin poets, were studied diligently by him and naturally had considerable influence on his language and turn of expression. He is fond of using old and half-forgotten forms of words: he uses and invents many compound adjectives of the Greek type, such as *vulgivagus*, *levisomnus*, *anguimanus*, *pennipotens*, *bucerus*, and the like: instances of ἅπαξ λεγόμενα are frequent. Alliteration and assonance, a characteristic feature in the early literature of any nation, play a prominent part, especially where the poet wishes to drive a point home.

The Lucretian hexameter is distinctly in advance of that of Ennius, yet it is closer to the rugged verse of the older poet than to the smoothness and elaborate finish of the Vergilian line. He is ready to use spondaic endings, he uses monosyllables, quadrisyllables, and polysyllables to close a line, he seems almost to prefer archaic terminations of substantives and verbs: he makes free use of tmesis, inverted tmesis (*ordia prima* for *primordia*, iv. 32; *facit are* for *arefacit*, vi. 962), and elision: he frequently marks off the first two feet from the rest of the line, interrupting the rhythm by a sudden jerk. One of the especial features in the verse of Lucretius is his method of dealing with the fourth foot, which is frequently contained in a single word and ends with it, while Vergil prefers to have a caesura. For instance Vergil writes 'arma virumque cano Troiae qui primus ab oris', inverting the natural order of *Troiae*

qui: Lucretius, on the other hand, would be almost certain to retain the natural order *qui Troiae*, and would be content to dispense with the caesura which Vergil prefers to have. So in our book Lucretius writes 'sine puro pectore vivi, quod tangi non licet ipsum, cum pulchre degeret aevum', where in all probability Vergil would have written 'puro sine pectore..., tangi quod non . . ., pulchre cum degeret . . .' Sometimes his muse creeps and he indulges in unpoetical phrases, *quod superest*, *huc accedit*, *fateare necessest*, and other logical formulae more suited to a philosophical treatise in prose.

A strange peculiarity in Lucretius should also be noticed: time and again we shall observe as we read this selection that he gives several reasons, several causes, several explanations, for one phenomenon of nature, as for example when he wishes to explain eclipses; of these explanations it not infrequently happens that only one is correct, possible, scientific, or even reasonable, yet he puts them all before the reader on an equal footing, showing little indication of his own preference. What is the reason for this peculiar behaviour? The answer is this. There is a simple precept in the Epicurean *κανονική*, which is an immediate deduction from the supremacy of *αἴσθησις*, namely, that in cases where *αἴσθησις* gives us no direct information, all explanations which do not conflict with the evidence of the senses are to be regarded as equally probable. Further, his object is also to ensure free will, unbiased judgement on the part of the reader: at all costs he will guard against them entertaining the hypothesis of divine agency or necessary law: the student must be free to use his own individual thought (a theory very different from the absolute Necessity, *ἀνάγκη*, of the Stoic philosophy), and so he practically tells them that they must not suppose that similar effects must always proceed from the same causes, and therefore he gives them a choice of various hypotheses to explain the various phenomena of nature. It is not a scientific attitude, but it is very characteristic of Lucretius, who sought first and foremost in this poem to ensure for mankind freedom from religious superstition and freedom of individual thought.

The poem leaves on the reader, and still more on the hearer, an impression of great vigour and latitude of expression untrammelled by the elaboration considered necessary by the later poets. Mr. Duff in his introduction aptly quotes the words of Munro : 'It has often struck me that his genius is akin to that of Milton. He displays a wonderful depth and fervour of thought, expressed in language of singular force and beauty ; an admirable faculty of clear, vigorous, and well-sustained philosophical reasoning ; and a style equal in its purity and correctness to that of Terence, Caesar or Cicero, and superior to that of any writer of the Augustan age.' And Mrs. Browning in *A Vision of Poets* says :

. He denied
Divinely the divine, and died
Chief poet on the Tiber-side.

Another great asset possessed by Lucretius is the imaginative insight and exuberant originality with which he pictures to himself and unfolds to his readers the long periods of the early struggles of primitive man in the dim recesses of the past, until gradually, by the processes of evolution, they reached that development of civilization which culminated in the civilization of the poet's own day ('ad summum donec venere cacumen').

Mommsen closes his sketch of Lucretius with this tribute : 'The didactic poem concerning the Nature of Things, however much in it may challenge censure, has remained one of the most brilliant stars in the poorly illuminated expanse of Roman literature.'

THE PHILOSOPHY OF EPICURUS

Epicurus was an Athenian citizen : he was born in Samos and lived in the fourth century B.C. (341–270 B.C.). He founded his school in Athens about 306 B.C. in the so-called 'Garden', *οἱ κῆποι*, where he instructed men and women in his doctrines.

In Epicureanism there is a protest in behalf of the rights of

human nature and the freedom of individual thought against the oppression of superstitious religion. Mere knowledge on the other hand he contended was in itself of no value or interest.

Epicurus based his philosophy on the axiom that experience alone was the foundation-stone of certainty: experience is to be gained from the impressions of the senses: therefore sensation is the standard of truth. If an error is made, it lies not in the sensation, but in our interpretation of the sensation, in the inferences we draw from it. Repeated sensations produce a permanent image, a preconception (*notities* or *anticipatio*, πρόληψις) in the mind.

In Physics, the reason for studying this science, the study of Nature, was to free mankind from the trammels of religion and superstition, by proving the creation of the universe to be due to mechanical causes. He denied divine agency in the creation of the world, maintaining that it was the result of the fortuitous collision and combinations of immutable and irreducible atoms, and that the meeting of these atoms was rendered possible by their own perpetual downward and oblique motion and by the existence of void (*inane*, *vacuum*, τὸ κενόν). He held that numberless worlds were continually coming into existence and passing away again. The soul itself, partly irrational life (*anima*, ψυχή), partly rational power (*animus*, λόγος), he believed to be composed of the lightest and finest atoms, of the same nature therefore as the body, though more agile owing to the excessive lightness of its composition; yet it will perish with the body, its ethereal atoms will pass away into the purer ether, as the coarser atoms of the body will pass back into the all-mother earth: consequently it will have no future existence, for it has no divine element any more than the material and tangible world. And if there is no after-existence, then we can throw off the base fear of death which precludes happiness in this life and oppresses men's hearts with superstitious dread of the gods.

The gods, they are immortal, they live in perfect bliss in the upper ether (*intermundia*, μετακόσμια): why should they throw aside their leisured happiness to create a world for men? it

could only cause them anxiety: their bliss being perfect and divine could not be increased. Besides the very imperfections of the world disprove divine agency. The creation of the world is due to chance or nature, practically synonymous terms in the Epicurean philosophy.

In Ethics Epicurus agreed with Aristippus in making pleasure the sole natural end of life, the standard of good, as sensation is of truth: pain is the sole evil: pleasure is the absence of pain. On the other hand mental pleasures which give permanent tranquillity are to be preferred to bodily pleasures which provide merely momentary gratification. To ensure freedom from pain he taught the value of plain living, seeing in virtue not the end of life, but rather the means to the end of life, which offered to him a state of temperate equilibrium and pleasant tranquillity, both mental and physical (*ἀταραξία*). The wise man, that is the virtuous man, is happy and has this mental and physical *ἀταραξία* because he is free from the fear of the gods and of death, he can control his passions and desires, and can distinguish accurately between pleasures and pains, and thereby ensure securing the greatest possible amount of the former with the least possible of the latter.

So in Ethics, no less than in Physics, we see that all idea of higher and more spiritual life is absent: in both the divine element is lacking.

Professor Mayor sums up Epicureanism in a concise and telling phrase. 'I am inclined to think Cicero was not very wide of the mark when he spoke of it as a "bourgeois philosophy" (Cic. *Tusc.* i. 55 *plebeii philosophi*).' It did not care for science, it did not value truth for its own sake, it did not stir the soul to action and it did not foster a self-sacrificing spirit. But it is easier to see these defects through the clearing-glasses of time than for contemporaries to detect them, and what was a philosophy to the master became a religion to the disciple, and Lucretius in his enthusiastic admiration for Epicurus preached the gospel of Epicureanism more fervently than its founder, exclaiming with conviction and veneration from the depths of his heart 'deus ille fuit, deus' (bk. v. 8).

THE POEM 'DE RERUM NATURA'

The title of the poem is a Latin translation of the title of a similar didactic Epic by Empedocles called περὶ φύσεως written in the fifth century B.C.

Lucretius wished to expound the doctrines of Epicurus not merely from a desire to put before his readers the theory of his physical system, but chiefly from a deeply rooted wish to free mankind from the terrors of death which are caused by the belief in a future life: he therefore determined to explain the true nature of things.

Books one and two describe fully the physical theories of Democritus and Epicurus, dwelling on the nature of atoms and void, which form the chief component factors of the universe. In these two books he mentions only to refute them the systems of other philosophers. Book three shows that the soul is itself a material part of man and perishes when the body dies. The next book deals with the Epicurean theory of the senses. The fifth book falls into two parts, describing first the creation of the world, second the evolution of man and the beginnings of society. In the last book Lucretius puts before us a miscellany of natural phenomena and curiosities in nature, which he certainly intended to rearrange and systematize before it was actually published, though he was in all probability prevented from doing this by his untimely death.

THE SUBJECT-MATTER OF THE FIFTH BOOK

This book, which contains some of the very finest work of Lucretius, forms two great epics, the creation of the world, and the creation and development of man.

The book opens with a panegyric on Epicurus. The poet then promises a sketch of the creation of the world and of the heavenly bodies and their movements, in order that men may realize the mortal nature of the world and not be enslaved to the terrors of superstition by the belief that it was designed

and created by the gods. The gods were in reality totally indifferent to the affairs of mankind: indeed there was no inducement for them to exchange their leisured bliss for the anxiety of world-building: surely too, if the gods had made the world, it would have been both more perfect and happier. Rather Nature is the great creative principle. The world and all that is in it is mortal: water, air, fire, stones, ether itself, all gradually decay and die away. Earth too had its beginning and must have its end.

He then proceeds to describe the formation of the world out of indestructible atoms which collided and combined: the heavier particles forming the earth, the lighter ones composing the ether and the heavenly bodies, the result being that the earth sank and the ether rose. Next he endeavours to describe and account for the motions and courses of the heavenly bodies and to explain the nature of the sun, which he with the Epicureans maintained was really of the size that it appeared to them. After this follows a description of the recurrence of days and nights, of the succession of the seasons, and an explanation of the causes of eclipses.

At this point our selection ends, but he continues in fulfilment of his promise with the story of the creation of herbage, animals, birds, and lastly man produced from earth, the all-mother. He denies the possibility of beings of twofold nature, such as Centaurs, Satyrs, Scylla, and the like. Then follows an account of the earliest life of primitive man, the beginnings of social intercourse, the discovery of fire, and the development of civilization. And now Lucretius launches out into a bitter indictment of religion and describes its evil effects upon man. Next he tells of the discovery of the use of metals, the consequent development of war and its instruments, the cultivation of the soil, the beginnings of music, and the recognition of the recurrence of seasons. Naturally resulting from these arts come the closer life and communion of man with man, the discovery of letters, the beginnings of history, and the progress of the arts and luxuries of life gradually leading up to the elaborate civilization of the poet's own day.

DE RERVM NATVRA

LIBER V

No one can adequately praise my master Epicurus, who is the founder of the only philosophy worthy of the name, inasmuch as he bestowed far greater benefits on mankind than did the so-called gods Bacchus and Ceres and Hercules. Their benefits were merely temporal, his are spiritual, for by guiding our minds towards right reason he freed us from superstition and evil passions. Surely then he is far more worthy than they to be reverenced as a god.

Qvis potis est dignum pollenti pectore carmen
condere pro rerum maiestate hisque repertis?
quisve valet verbis tantum qui fingere laudes
pro meritis eius possit qui talia nobis
pectore parta suo quaesitaque praemia liquit?
nemo, ut opinor, erit mortali corpore cretus.
nam si, ut ipsa petit maiestas cognita rerum,
dicendum est, deus ille fuit, deus, inclute Memmi,
qui princeps vitae rationem invenit eam quae
nunc appellatur sapientia, quique per artem
fluctibus e tantis vitam tantisque tenebris
in tam tranquillo et tam clara luce locavit.
confer enim divina aliorum antiqua reperta.
namque Ceres fertur fruges Liberque liquoris
vitigeni laticem mortalibus instituisse;
cum tamen his posset sine rebus vita manere,
ut fama est aliquas etiam nunc vivere gentis.
at bene non poterat sine puro pectore vivi:
quo magis hic merito nobis deus esse videtur,
ex quo nunc etiam per magnas didita gentis
dulcia permulcent animos solacia vitae.

Herculis antistare autem si facta putabis,
longius a vera multo ratione ferere.
quid Nemeaeus enim nobis nunc magnus hiatus
ille leonis obesset et horrens Arcadius sus?
denique quid Cretae taurus Lernaeaque pestis
hydra venenatis posset vallata colubris?
quidve tripectora tergemini vis Geryonai,
quid volucres pennis aeratis invia stagna
tanto opere officerent nobis Stymphala colentes,
et Diomedis equi spirantes naribus ignem
Thraces Bistoniasque plagas atque Ismara propter?
aureaque Hesperidum servans fulgentia mala,
asper, acerba tuens, immani corpore serpens
arboris amplexus stirpem quid denique obesset
propter Atlanteum litus pelagique severa,
quo neque noster adit quisquam nec barbarus audet?
cetera de genere hoc quae sunt portenta perempta,
si non victa forent, quid tandem viva nocerent?
nil, ut opinor: ita ad satiatem terra ferarum
nunc etiam scatit et trepido terrore repleta est
per nemora ac montis magnos silvasque profundas:
quae loca vitandi plerumque est nostra potestas.
at nisi purgatumst pectus, quae proelia nobis
atque pericula tumst ingratis insinuandum?
quantae tum scindunt hominem cuppedinis acres
sollicitum curae quantique perinde timores?
quidve superbia spurcitia ac petulantia? quantas
efficiunt clades? quid luxus desidiaeque?
haec igitur qui cuncta subegerit ex animoque
expulerit dictis, non armis, nonne decebit
hunc hominem numero divum dignarier esse?
cum bene praesertim multa ac divinitus ipsis
immortalibu' de divis dare dicta suerit
atque omnem rerum naturam pandere dictis.

Following in the footsteps of Epicurus, I will now explain the inexorable laws of nature and the universe. I have proved the soul to be mortal, and I will now prove that the world itself must also be mortal. I will describe the creation of the world out of chaos, the creation of man and creatures, the growth of superstition and especially the movements of the heavenly bodies which are not, as men fancy, controlled by the gods, and by doing this I will free men from their unfounded superstitions.

Cuius ego ingressus vestigia dum rationes
persequor ac doceo dictis, quo quaeque creata
foedere sint, in eo quam sit durare necessum
nec validas valeant aevi rescindere leges,
quo genere in primis animi natura reperta est
nativo primum consistere corpore creta
nec posse incolumis magnum durare per aevum,
sed simulacra solere in somnis fallere mentem,
cernere cum videamur eum quem vita reliquit.
quod superest, nunc huc rationis detulit ordo,
ut mihi mortali consistere corpore mundum
nativumque simul ratio reddunda sit esse;
et quibus ille modis congressus materiai
fundarit terram caelum mare sidera solem
lunaique globum; tum quae tellure animantes
exstiterint, et quae nullo sint tempore natae:
quove modo genus humanum variante loquela
coeperit inter se vesci per nomina rerum;
et quibus ille modis divum metus insinuarit
pectora, terrarum qui in orbi sancta tuetur
fana lacus lucos aras simulacraque divum.
praeterea solis cursus lunaeque meatus
expediam qua vi flectat natura gubernans;
ne forte haec inter caelum terramque reamur
libera sponte sua cursus lustrare perennis
morigera ad fruges augendas atque animantis,
neve aliqua divum volvi ratione putemus.
nam bene qui didicere deos securum agere aevum,
si tamen interea mirantur qua ratione

quaeque geri possint, praesertim rebus in illis
quae supera caput aetheriis cernuntur in oris.
rursus in antiquas referuntur religiones
et dominos acris adsciscunt, omnia posse
quos miseri credunt, ignari quid queat esse,
quid nequeat, finita potestas denique cuique
quanam sit ratione atque alte terminus haerens.

First, as the world has had a beginning (i. e. its creation), it must therefore be mortal and so will some day come to an end. Earthquakes go to prove it. May the end only not come in our day!

Quod superest, ne te in promissis plura moremur,
principio maria ac terras caelumque tuere;
quorum naturam triplicem, tria corpora, Memmi,
tris species tam dissimilis, tria talia texta,
una dies dabit exitio, multosque per annos
sustentata ruet moles et machina mundi.
nec me animi fallit quam res nova miraque menti
accidat exitium caeli terraeque futurum,
et quam difficile id mihi sit pervincere dictis;
ut fit ubi insolitam rem apportes auribus ante
nec tamen hanc possis oculorum subdere visu
nec iacere indu manus, via qua munita fidei
proxima fert humanum in pectus templaque mentis.
sed tamen effabor. dictis dabit ipsa fidem res
forsitan et graviter terrarum motibus ortis
omnia conquassari in parvo tempore cernes.
quod procul a nobis flectat fortuna gubernans,
et ratio potius quam res persuadeat ipsa
succidere horrisono posse omnia victa fragore.

The world is not immortal: it is lifeless and inanimate and therefore cannot be divine, it must come to an end. The soul and mind cannot exist away from the body, much more therefore must the inanimate world be mortal and not divine.

Qua prius aggrediar quam de re fundere fata
sanctius et multo certa ratione magis quam

Pythia quae tripode a Phoebi lauroque profatur,
multa tibi expediam doctis solacia dictis;
religione refrenatus ne forte rearis
terras et solem et caelum, mare sidera lunam,
corpore divino debere aeterna manere,
propterea putes ritu par esse Gigantum
pendere eos poenas immani pro scelere omnis
qui ratione sua disturbent moenia mundi
praeclarumque velint caeli restinguere solem
immortalia mortali sermone notantes;
quae procul usque adeo divino a numine distant,
inque deum numero quae sint indigna videntur,
notitiam potius praebere ut posse putentur
quid sit vitali motu sensuque remotum.
quippe etenim non est, cum quovis corpore ut esse
posse animi natura putetur consiliumque;
sicut in aethere non arbor, non aequore salso
nubes esse queunt neque pisces vivere in arvis
nec cruor in lignis neque saxis sucus inesse.
certum ac dispositumst ubi quicquid crescat et insit.
sic animi natura nequit sine corpore oriri
sola neque a nervis et sanguine longius esse.
quod si posset enim, multo prius ipsa animi vis
in capite aut umeris aut imis calcibus esse
posset et innasci quavis in parte soleret,
tandem in eodem homine atque in eodem vase manere.
quod quoniam nostro quoque constat corpore certum
dispositumque videtur ubi esse et crescere possit
sorsum anima atque animus, tanto magis infitiandum
totum posse extra corpus formamque animalem
putribus in glebis terrarum aut solis in igni
aut in aqua durare aut altis aetheris oris.
haud igitur constant divino praedita sensu,
quandoquidem nequeunt vitaliter esse animata.

The gods have nothing to do with us: they are of such fine atoms that mortal senses cannot perceive them: and similarly we cannot perceive their dwelling-places built of very fine atoms. They did not create the world for us, why should they? They did not create man, how could they? They had no conception of man until nature and natural causes (the union of atoms) showed them the way. Besides the gods were absolutely happy as they were, and the creation of man could not increase their happiness. After numberless attempts and numberless failures the concourse of atoms gradually formed the world.

Illud item non est ut possis credere, sedis
esse deum sanctas in mundi partibus ullis.
tenvis enim natura deum longeque remota
sensibus ab nostris animi vix mente videtur:
quae quoniam manuum tactum suffugit et ictum,
tactile nil nobis quod sit contingere debet.
tangere enim non quit quod tangi non licet ipsum.
quare etiam sedes quoque nostris sedibus esse
dissimiles debent, tenues de corpore eorum;
quae tibi posterius largo sermone probabo.
dicere porro hominum causa voluisse parare
praeclaram mundi naturam proptereaque
allaudabile opus divum laudare decere
aeternumque putare atque immortale futurum
nec fas esse, deum quod sit ratione vetusta
gentibus humanis fundatum perpetuo aevo,
sollicitare suis ulla vi ex sedibus umquam
nec verbis vexare et ab imo evertere summa,
cetera de genere hoc adfingere et addere, Memmi,
desiperest. quid enim immortalibus atque beatis
gratia nostra queat largirier emolumenti,
ut nostra quicquam causa gerere aggrediantur?
quidve novi potuit tanto post ante quietos
inlicere ut cuperent vitam mutare priorem?
nam gaudere novis rebus debere videtur
cui veteres obsunt; sed cui nil accidit aegri
tempore in anteacto, cum pulchre degeret aevum,

quid potuit novitatis amorem accendere tali?
at, credo, in tenebris vita ac maerore iacebat,
donec diluxit rerum genitalis origo.
quidve mali fuerat nobis non esse creatis?
natus enim debet quicumque est velle manere
in vita, donec retinebit blanda voluptas.
qui numquam vero vitae gustavit amorem
nec fuit in numero, quid obest non esse creatum?
exemplum porro gignundis rebus et ipsa
notities divis hominum unde est insita primum,
quid vellent facere ut scirent animoque viderent,
quove modost umquam vis cognita principiorum
quidque inter sese permutato ordine possent,
si non ipsa dedit specimen natura creandi?
namque ita multa modis multis primordia rerum
ex infinito iam tempore percita plagis
ponderibusque suis consuerunt concita ferri
omnimodisque coire atque omnia pertemptare,
quaecumque inter se possent congressa creare,
ut non sit mirum si in talis disposituras
deciderunt quoque et in talis venere meatus,
qualibus haec rerum geritur nunc summa novando.

Again the very imperfections of the world prove that its creation must be the result of natural causes and not of divine agency. Only a portion is habitable and fit to be cultivated, and that at the cost of great labour which the bad seasons often render useless. Consider too all the miseries of life and the dangers to which we are exposed. Are they of divine creation, are they the work of beneficent gods?

Quod ⟨si⟩ iam rerum ignorem primordia quae sint,
hoc tamen ex ipsis caeli rationibus ausim
confirmare aliisque ex rebus reddere multis,
nequaquam nobis divinitus esse paratam
naturam rerum: tanta stat praedita culpa.
principio quantum caeli tegit impetus ingens,

inde avide partem montes silvaeque ferarum
possedere, tenent rupes vastaeque paludes
et mare quod late terrarum distinet oras.
inde duas porro prope partis fervidus ardor
assiduusque geli casus mortalibus aufert.
quod superest arvi, tamen id natura sua vi
sentibus obducat, ni vis humana resistat
vitai causa valido consueta bidenti
ingemere et terram pressis proscindere aratris.
si non fecundas vertentes vomere glebas
terraique solum subigentes cimus ad ortus,
sponte sua nequeant liquidas exsistere in auras,
et tamen interdum magno quaesita labore
cum iam per terras frondent atque omnia florent,
aut nimiis torret fervoribus aetherius sol
aut subiti perimunt imbres gelidaeque pruinae,
flabraque ventorum violento turbine vexant.
praeterea genus horriferum natura ferarum
humanae genti infestum terraque marique
cur alit atque auget? cur anni tempora morbos
apportant? quare mors immatura vagatur?
tum porro puer, ut saevis proiectus ab undis
navita, nudus humi iacet, infans, indigus omni
vitali auxilio, cum primum in luminis oras
nixibus ex alvo matris natura profudit,
vagituque locum lugubri complet, ut aequumst
cui tantum in vita restet transire malorum.
at variae crescunt pecudes armenta feraeque
nec crepitacillis opus est nec cuiquam adhibendast
almae nutricis blanda atque infracta loquela
nec varias quaerunt vestis pro tempore caeli,
denique non armis opus est, non moenibus altis,
quis sua tutentur, quando omnibus omnia large
tellus ipsa parit naturaque daedala rerum.

As parts of the world (earth, air, fire, water) are mortal, the whole world must be mortal. That which has a beginning must have an end. The world is doomed to destruction at some future time.

Principio quoniam terrai corpus et umor
aurarumque leves animae calidique vapores,
e quibus haec rerum consistere summa videtur,
omnia nativo ac mortali corpore constant,
debet eodem omnis mundi natura putari.
quippe etenim quorum partis et membra videmus
corpore nativo ac mortalibus esse figuris,
haec eadem ferme mortalia cernimus esse
et nativa simul. quapropter maxima mundi
cum videam membra ac partis consumpta regigni,
scire licet caeli quoque item terraeque fuisse
principiale aliquod tempus clademque futuram.

The earth and the elements are mortal: it is destroyed by wind and by floods, but it is in turn replenished: earth the mother of all things is the tomb of all things, and again in turn reproduces all things.

Illud in his rebus ne corripuisse rearis
me mihi, quod terram atque ignem mortalia sumpsi
esse neque umorem dubitavi aurasque perire
atque eadem gigni rursusque augescere dixi,
principio pars terrai nonnulla, perusta
solibus assiduis, multa pulsata pedum vi,
pulveris exhalat nebulam nubisque volantis
quas validi toto dispergunt aere venti.
pars etiam glebarum ad diluviem revocatur
imbribus et ripas radentia flumina rodunt.
praeterea pro parte sua, quodcumque alid auget,
redditur; et quoniam dubio procul esse videtur
omniparens eadem rerum commune sepulcrum,
ergo terra tibi libatur et aucta recrescit.

So too water appears, disappears into the sea, and reappears from wells: much also evaporates or drains into the ground, but the sum total remains constant.

Quod superest, umore novo mare flumina fontis
semper abundare et latices manare perennis
nil opus est verbis: magnus decursus aquarum
undique declarat. sed primum quicquid aquai
tollitur in summaque fit ut nil umor abundet,
partim quod validi verrentes aequora venti
diminuunt radiisque retexens aetherius sol,
partim quod subter per terras diditur omnis.
percolatur enim virus retroque remanat
materies umoris et ad caput amnibus omnis
convenit, inde super terras fluit agmine dulci
qua via secta semel liquido pede detulit undas.

And the same is true of air which is always changing. Films stream off from things and pass into air; unless the air gave back just as much as it receives, everything would have already become air.

Aera nunc igitur dicam qui corpore toto
innumerabiliter privas mutatur in horas.
semper enim, quodcumque fluit de rebus, id omne
aeris in magnum fertur mare; qui nisi contra
corpora retribuat rebus recreetque fluentis,
omnia iam resoluta forent et in aera versa.
haud igitur cessat gigni de rebus et in res
recidere, assidue quoniam fluere omnia constat.

And the same is the case with fire. The sun sends out new light continually to replace what is lost or absorbed by the clouds: just as new lamps must replace old ones on earth to maintain a constant supply of light. And the same is true of the moon and stars.

Largus item liquidi fons luminis, aetherius sol,
irrigat assidue caelum candore recenti
suppeditatque novo confestim lumine lumen.
nam primum quicquid fulgoris disperit ei,

quocumque accidit. id licet hinc cognoscere possis,
quod simul ac primum nubes succedere soli
coepere et radios inter quasi rumpere lucis,
extemplo inferior pars horum disperit omnis
terraque inumbratur qua nimbi cumque feruntur;
ut noscas splendore novo res semper egere
et primum iactum fulgoris quemque perire
nec ratione alia res posse in sole videri,
perpetuo ni suppeditet lucis caput ipsum.
quin etiam nocturna tibi, terrestria quae sunt,
lumina, pendentes lychni claraeque coruscis
fulguribus pingues multa caligine taedae
consimili properant ratione, ardore ministro,
suppeditare novum lumen, tremere ignibus instant,
instant, nec loca lux inter quasi rupta relinquit.
usque adeo properanter ab omnibus ignibus ei
exitium celeri celatur origine flammae.
sic igitur solem lunam stellasque putandumst
ex alio atque alio lucem iactare subortu
et primum quicquid flammarum perdere semper;
inviolabilia haec ne credas forte vigere.

Time destroys everything, even the very hardest objects, such as stones and metals: as they end so they must have had a beginning and cannot have always existed: for if they had existed from everlasting they would not now be perishing.

Denique non lapides quoque vinci cernis ab aevo,
non altas turris ruere et putrescere saxa,
non delubra deum simulacraque fessa fatisci,
nec sanctum numen fati protollere finis
posse neque adversus naturae foedera niti?
denique non monumenta virum dilapsa videmus,
†quaerere proporro sibi cumque senescere credas†
non ruere avulsos silices a montibus altis
nec validas aevi viris perferre patique
finiti? neque enim caderent avulsa repente,

ex infinito quae tempore pertolerassent
omnia tormenta aetatis privata fragore.

Some say the ether which surrounds everything begets things and receives them back again after destruction: ether too then changes and must therefore be mortal, as all things are which are subject to increase and decrease.

Denique iam tuere hoc, circum supraque quod omnem
continet amplexu terram: si procreat ex se
omnia, quod quidam memorant, recipitque perempta,
totum nativo ac mortali corpore constat.
nam quodcumque alias ex se res auget alitque,
deminui debet, recreari, cum recipit res.

Surely if the world had always existed from infinite time past, history would go further back. Arts and sciences are still progressing, the world then is probably young: or if there was a previous civilization which has been destroyed by some great catastrophe of nature, the world being liable to these catastrophes will some day be destroyed by one, just as mortals being liable to disease some day die of one.

Praeterea si nulla fuit genitalis origo
terrarum et caeli semperque aeterna fuere,
cur supera bellum Thebanum et funera Troiae
non alias alii quoque res cecinere poetae?
quo tot facta virum totiens cecidere neque usquam
aeternis famae monumentis insita florent?
verum, ut opinor, habet novitatem summa recensque
naturast mundi neque pridem exordia cepit.
quare etiam quaedam nunc artes expoliuntur,
nunc etiam augescunt; nunc addita navigiis sunt
multa, modo organici melicos peperere sonores.
denique natura haec rerum ratioque repertast
nuper, et hanc primus cum primis ipse repertus
nunc ego sum in patrias qui possim vertere voces.
quod si forte fuisse antehac eadem omnia credis,
sed periisse hominum torrenti saecla vapore,
aut cecidisse urbis magno vexamine mundi,

aut ex imbribus assiduis exisse rapaces
per terras amnis atque oppida coperuisse,
tanto quique magis victus fateare necessest
exitium quoque terrarum caelique futurum.
nam cum res tantis morbis tantisque periclis
temptarentur, ibi si tristior incubuisset
causa, darent late cladem magnasque ruinas.
nec ratione alia mortales esse videmur
inter nos, nisi quod morbis aegrescimus isdem
atque illi quos a vita natura removit.

Things that are immortal must either be impenetrable like atoms, intangible like void, or there must be no space beyond into which they can pass and be destroyed, as is the case with the universe itself. None of these conditions are true of the world, therefore it must perish, and if it perishes it must have had a beginning and not have existed from everlasting ages.

Praeterea quaecumque manent aeterna necessust
aut, quia sunt solido cum corpore, respuere ictus
nec penetrare pati sibi quicquam quod queat artas
dissociare intus partis, ut materiai
corpora sunt quorum naturam ostendimus ante,
aut ideo durare aetatem posse per omnem,
plagarum quia sunt expertia, sicut inane est
quod manet intactum neque ab ictu fungitur hilum,
aut etiam quia nulla loci fit copia circum,
quo quasi res possint discedere dissoluique,
sicut summarum summa est aeterna, neque extra
qui locus est quo dissiliant neque corpora sunt quae
possint incidere et valida dissolvere plaga.
at neque, uti docui, solido cum corpore mundi
naturast, quoniam admixtumst in rebus inane,
nec tamen est ut inane, neque autem corpora desunt,
ex infinito quae possint forte coorta
corruere hanc rerum violento turbine summam
aut aliam quamvis cladem importare per ictus,
nec porro natura loci spatiumque profundi

 amplifying periphrasis

deficit, exspergi quo possint moenia mundi,
aut alia quavis possunt vi pulsa perire.
haud igitur leti praeclusa est ianua caelo
nec soli terraeque neque altis aequoris undis,
sed patet immane et vasto respectat hiatu.
quare etiam nativa necessumst confiteare
haec eadem ; neque enim, mortali corpore quae sunt,
ex infinito iam tempore adhuc potuissent
immensi validas aevi contemnere viris.

Fire and water have always striven and are always striving against each other, probably one of them will some day destroy the world, as legend tells us that fire nearly did at one time, and a great flood at another time : probably these legends are founded on real fact.

Denique tantopere inter se cum maxima mundi
pugnent membra, pio nequaquam concita bello,
nonne vides aliquam longi certaminis ollis
posse dari finem? vel cum sol et vapor omnis
omnibus epotis umoribus exsuperarint:
quod facere intendunt, neque adhuc conata patrantur:
tantum suppeditant amnes ultraque minantur
omnia diluviare ex alto gurgite ponti,
nequiquam, quoniam verrentes aequora venti
deminuunt radiisque retexens aetherius sol,
et siccare prius confidunt omnia posse
quam liquor incepti possit contingere finem.
tantum spirantes aequo certamine bellum
magnis ⟨inter se⟩ de rebus cernere certant,
cum semel interea fuerit superantior ignis
et semel, ut fama est, umor regnarit in arvis.
ignis enim superavit et ardens multa perussit,
avia cum Phaethonta rapax vis solis equorum
aethere raptavit toto terrasque per omnis.
at pater omnipotens ira tum percitus acri
magnanimum Phaethonta repenti fulminis ictu

deturbavit equis in terram, solque cadenti
obvius aeternam succepit lampada mundi
disiectosque redegit equos iunxitque trementis,
inde suum per iter recreavit cuncta gubernans,
scilicet ut veteres Graium cecinere poetae.
quod procul a vera nimis est ratione repulsum.
ignis enim superare potest ubi materiai
ex infinito sunt corpora plura coorta;
inde cadunt vires aliqua ratione revictae,
aut pereunt res exustae torrentibus auris.
umor item quondam coepit superare coortus,
ut fama est, hominum multas quando obruit urbis.
inde ubi vis aliqua ratione aversa recessit,
ex infinito fuerat quaecumque coorta,
constiterunt imbres et flumina vim minuerunt.

I will now describe the creation of the world and the movements of the heavenly bodies. The creation of the world was due not to conscious design, but to the chance collision of atoms after repeated combinations which at first were unproductive.

Sed quibus ille modis coniectus materiai
fundarit terram et caelum pontique profunda,
solis lunai cursus, ex ordine ponam.
nam certe neque consilio primordia rerum
ordine se suo quaeque sagaci mente locarunt
nec quos quaeque darent motus pepigere profecto,
sed quia multa modis multis primordia rerum
ex infinito iam tempore percita plagis
ponderibusque suis consuerunt concita ferri
omnimodisque coire atque omnia pertemptare,
quaecumque inter se possent congressa creare,
propterea fit uti magnum vulgata per aevum
omne genus coetus et motus experiundo
tandem conveniant ea quae convecta repente
magnarum rerum fiunt exordia saepe,
terrai maris et caeli generisque animantum.

Originally everything was in complete chaos with atoms colliding blindly in all directions, but gradually the various parts of the earth began to separate and assume a definite shape.

Hic neque tum solis rota cerni lumine largo
altivolans poterat nec magni sidera mundi
nec mare nec caelum nec denique terra neque aer
nec similis nostris rebus res ulla videri,
sed nova tempestas quaedam molesque coorta
omne genus de principiis, discordia quorum
intervalla vias conexus pondera plagas
concursus motus turbabat proelia miscens,
propter dissimilis formas variasque figuras
quod non omnia sic poterant coniuncta manere
nec motus inter sese dare convenientis.
diffugere inde loci partes coepere paresque
cum paribus iungi res et discludere mundum
membraque dividere et magnas disponere partis,
hoc est, a terris altum secernere caelum,
et sorsum mare, uti secreto umore pateret,
sorsus item puri secretique aetheris ignes.

The heavy atoms collected in the midst of this confusion forcing the lighter ones upwards and outwards, these rose and became (1) *the ether that encircles the world,* (2) *the heavenly bodies, and then the earth sank down and the sea water collected in the bed of the ocean. The heat of the ether and the sun caused the earth to become more and more condensed, and the water particles flowed into the sea while the ether particles passed into the sky, the result being that all the lighter particles were squeezed out of the earth and the heavy ones remained and formed the solid mass of the earth.*

Quippe etenim primum terrai corpora quaeque,
propterea quod erant gravia et perplexa, coibant
in medio atque imas capiebant omnia sedis ;
quae quanto magis inter se perplexa coibant,
tam magis expressere ea quae mare sidera solem
lunamque efficerent et magni moenia mundi.
omnia enim magis haec e levibus atque rotundis

seminibus multoque minoribu' sunt elementis
quam tellus. ideo, per rara foramina, terrae
partibus erumpens primus se sustulit aether
ignifer et multos secum levis abstulit ignis,
non alia longe ratione ac saepe videmus,
aurea cum primum gemmantis rore per herbas
matutina rubent radiati lumina solis
exhalantque lacus nebulam fluviique perennes,
ipsaque ut interdum tellus fumare videtur;
omnia quae sursum cum conciliantur, in alto
corpore concreto subtexunt nubila caelum.
sic igitur tum se levis ac diffusilis aether
corpore concreto circumdatus undique flexit
et late diffusus in omnis undique partis
omnia sic avido complexu cetera saepsit.
hunc exordia sunt solis lunaeque secuta,
interutrasque globi quorum vertuntur in auris;
quae neque terra sibi adscivit nec maximus aether,
quod neque tam fuerunt gravia ut depressa sederent,
nec levia ut possent per summas labier oras,
et tamen interutrasque ita sunt ut corpora viva
versent et partes ut mundi totius exstent;
quod genus in nobis quaedam licet in statione
membra manere, tamen cum sint ea quae moveantur.
his igitur rebus retractis terra repente,
maxima qua nunc se ponti plaga caerula tendit,
succidit et salso suffudit gurgite fossas.
inque dies quanto circum magis aetheris aestus
et radii solis cogebant undique terram
verberibus crebris extrema ad limina in artum,
in medio ut propulsa suo condensa coiret,
tam magis expressus salsus de corpore sudor
augebat mare manando camposque natantis,
et tanto magis illa foras elapsa volabant
corpora multa vaporis et aeris altaque caeli

densebant procul a terris fulgentia templa.
sidebant campi, crescebant montibus altis
ascensus; neque enim poterant subsidere saxa
nec pariter tantundem omnes succumbere partes.

So the earth gradually sank to the bottom separated from the lighter elements, sea and air, while the ether which is composed of the finest atoms rose above all the rest and remains unaffected by the lower elements and the storms that disturb them.

Sic igitur terrae concreto corpore pondus
constitit atque omnis mundi quasi limus in imum
confluxit gravis et subsedit funditus ut faex;
inde mare inde aer inde aether ignifer ipse
corporibus liquidis sunt omnia pura relicta,
et leviora aliis alia, et liquidissimus aether
atque levissimus aerias super influit auras,
nec liquidum corpus turbantibus aeris auris
commiscet; sinit haec violentis omnia verti
turbinibus, sinit incertis turbare procellis,
ipse suos ignis certo fert impete labens.
nam modice fluere atque uno posse aethera nisu
significat Pontos, mare certo quod fluit aestu
unum labendi conservans usque tenorem.

[MUNRO. 'The passage interrupts the fine flow and connexion of what precedes and follows.']

It is uncertain what causes the movements of the stars: (1) if the sky revolves, its axis must be kept steady by a current of air pressing and blowing on each pole, and the stars are moved by a third current blowing above the sphere in the same direction as the course of the stars or beneath the sphere in the opposite direction, like a water-wheel; (2) if the sky does not revolve, then the movement of the stars is due to an internal heat or to an external air; (3) or they may move of their own volition and by their own agency in search of nourishment. Probably all these causes act in the different worlds, but it is impossible to decide to which of these causes the movement of the stars in our universe is due.

[Motibus astrorum nunc quae sit causa canamus.
principio magnus caeli si vertitur orbis,

ex utraque polum parti premere aera nobis
dicendum est extraque tenere et claudere utrimque;
inde alium supra fluere atque intendere eodem
quo volvenda micant aeterni sidera mundi;
aut alium subter, contra qui subvehat orbem,
ut fluvios versare rotas atque haustra videmus.
est etiam quoque uti possit caelum omne manere
in statione, tamen cum lucida signa ferantur;
sive quod inclusi rapidi sunt aetheris aestus
quaerentesque viam circum versantur et ignes
passim per caeli volvunt summania templa;
sive aliunde fluens alicunde extrinsecus aer
versat agens ignis; sive ipsi serpere possunt
quo cuiusque cibus vocat atque invitat euntis,
flammea per caelum pascentes corpora passim.
nam quid in hoc mundo sit eorum ponere certum
difficile est; sed quid possit fiatque per omne
in variis mundis varia ratione creatis,
id doceo plurisque sequor disponere causas,
motibus astrorum quae possint esse per omne;
e quibus una tamen siet hic quoque causa necessest
quae vegeat motum signis; sed quae sit earum
praecipere haudquaquamst pedetemptim progredientis.]

The earth remains at rest in the midst of the world because its composition is lighter below than it is above: in fact the substance beneath is more similar to air. Thus it is an organic part of the whole universe, and from long union and connexion ever since the beginning it does not feel its great weight any more than the weight of a man's limbs affects and tires him: the light air sustains and supports the heavier earth just as the light soul sustains and supports the heavier body.

Terraque ut in media mundi regione quiescat,
evanescere paulatim et decrescere pondus
convenit, atque aliam naturam subter habere
ex ineunte aevo coniunctam atque uniter aptam
partibus aeriis mundi quibus insita vivit.

propterea non est oneri neque deprimit auras;
ut sua cuique homini nullo sunt pondere membra
nec caput est oneri collo nec denique totum
corporis in pedibus pondus sentimus inesse:
at quaecumque foris veniunt impostaque nobis
pondera sunt laedunt, permulto saepe minora.
usque adeo magni refert quid quaeque queat res.
sic igitur tellus non est aliena repente
allata atque auris aliunde obiecta alienis,
sed pariter prima concepta ab origine mundi
certaque pars eius, quasi nobis membra, videtur.
praeterea grandi tonitru concussa repente
terra supra quae se sunt concutit omnia motu;
quod facere haud ulla posset ratione, nisi esset
partibus aeriis mundi caeloque revincta.
nam communibus inter se radicibus haerent
ex ineunte aevo coniuncta atque uniter apta.
nonne vides etiam quam magno pondere nobis
sustineat corpus tenuissima vis animai
propterea quia tam coniuncta atque uniter apta est?
denique iam saltu pernici tollere corpus
quid potis est nisi vis animae quae membra gubernat?
iamne vides quantum tenuis natura valere
possit, ubi est coniuncta gravi cum corpore, ut aer
coniunctus terris et nobis est animi vis?

The sun and moon and stars are all really of about the same size as they appear to us to be: and whether they shine with their own or borrowed light does not affect the question. We can be sure of this, for fires on earth do not appear to grow much smaller though we get further away from them.

Nec nimio solis maior rota nec minor ardor
esse potest, nostris quam sensibus esse videtur.
nam quibus e spatiis cumque ignes lumina possunt
adicere et calidum membris adflare vaporem,
nil illa his intervallis de corpore libant

flammarum, nil ad speciem est contractior ignis.
proinde, calor quoniam solis lumenque profusum
perveniunt nostros ad sensus et loca mulcent,
forma quoque hinc solis debet filumque videri,
nil adeo ut possis plus aut minus addere, vere.
lunaque sive notho fertur loca lumine lustrans
sive suam proprio iactat de corpore lucem,
quidquid id est, nilo fertur maiore figura
quam, nostris oculis qua cernimus, esse videtur.
nam prius omnia, quae longe semota tuemur
aera per multum, specie confusa videntur
quam minui filum. quapropter luna necesse est,
quandoquidem claram speciem certamque figuram
praebet, ut est oris extremis cumque notata
quantaque quantast hinc nobis videatur in alto.
postremo quoscumque vides hinc aetheris ignis;
quandoquidem quoscumque in terris cernimus ⟨ignis⟩,
dum tremor est clarus, dum cernitur ardor eorum,
perparvum quiddam interdum mutare videntur
alteram utram in partem filum, quo longius absunt:
scire licet perquam pauxillo posse minores
esse vel exigua maiores parte brevique.

Though the sun is really so very small, it is able to emit great heat owing to one of three causes: (1) *the sun is the well-head to which all the fire of the world flows;* (2) *the air near the sun catches fire and receives the heat of the sun;* (3) *there is a large amount of invisible heat round the sun increasing the warmth but not the light given by the sun.*

Illud item non est mirandum, qua ratione
tantulus ille queat tantum sol mittere lumen,
quod maria ac terras omnis caelumque rigando
compleat et calido perfundat cuncta vapore.
nam licet hinc mundi patefactum totius unum
largifluum fontem scatere atque erumpere lumen,
ex omni mundo quia sic elementa vaporis

undique conveniunt et sic coniectus eorum
confluit, ex uno capite hic ut profluat ardor.
nonne vides etiam quam late parvus aquai
prata riget fons interdum campisque redundet?
est etiam quoque uti non magno solis ab igni
aera percipiat calidis fervoribus ardor,
opportunus ita est si forte et idoneus aer,
ut queat accendi parvis ardoribus ictus;
quod genus interdum segetes stipulamque videmus
accidere ex una scintilla incendia passim.
forsitan et rosea sol alte lampade lucens
possideat multum caecis fervoribus ignem
circum se, nullo qui sit fulgore notatus,
aestifer ut tantum radiorum exaugeat ictum.

The sun has an annual, the moon a monthly course in the sky. Democritus says the revolution of the heaven has less effect, less driving force on a body the nearer it is to the earth; the moon is nearer than the sun, so it travels slower: in like manner the sun travels slower than the stars, which are still further distant. Or perhaps two currents of air blowing alternately in different directions drives the heavenly bodies along at varying paces at different seasons.

Nec ratio solis simplex ⟨et⟩ certa patescit,
quo pacto aestivis e partibus aegocerotis
brumalis adeat flexus atque inde revertens
cancri se ut vertat metas ad solstitialis,
lunaque mensibus id spatium videatur obire,
annua sol in quo consumit tempora cursu.
non, inquam, simplex his rebus reddita causast.
nam fieri vel cum primis id posse videtur,
Democriti quod sancta viri sententia ponit,
quanto quaeque magis sint terram sidera propter,
tanto posse minus cum caeli turbine ferri.
evanescere enim rapidas illius et acris
imminui subter viris, ideoque relinqui

paulatim solem cum posterioribu' signis,
inferior multo quod sit quam fervida signa.
et magis hoc lunam: quanto demissior eius
cursus abest procul a caelo terrisque propinquat,
tanto posse minus cum signis tendere cursum.
flaccidiore etenim quanto iam turbine fertur
inferior quam sol, tanto magis omnia signa
hanc adipiscuntur circum praeterque feruntur.
propterea fit ut haec ad signum quodque reverti
mobilius videatur, ad hanc quia signa revisunt.
fit quoque ut e mundi transversis partibus aer
alternis certo fluere alter tempore possit,
qui queat aestivis solem detrudere signis
brumalis usque ad flexus gelidumque rigorem,
et qui reiciat gelidis a frigoris umbris
aestiferas usque in partis et fervida signa.
et ratione pari lunam stellasque putandumst,
quae volvunt magnos in magnis orbibus annos,
aeribus posse alternis e partibus ire.
nonne vides etiam diversis nubila ventis
diversas ire in partis inferna supernis?
qui minus illa queant per magnos aetheris orbis
aestibus inter se diversis sidera ferri?

Night is due (1) *to the extinction of the fires of the sun after the exhaustion of the long journey across the sky;* (2) *to the fact that the sun is compelled to continue his course under the earth by the same force that raised him above it.*

At nox obruit ingenti caligine terras,
aut ubi de longo cursu sol ultima caeli
impulit atque suos efflavit languidus ignis
concussos itere et labefactos aere multo,
aut quia sub terras cursum convertere cogit
vis eadem, supra quae terras pertulit orbem.

Daylight returns because (1) *the same sun reappears again above the earth;* (2) *a new sun appears composed of fresh fires streaming together every morning at the proper time; the latter is quite a natural explanation, for nature acts regularly and phenomena of nature recur regularly, such as crops or the different conditions of weather and the seasons which vary fairly regularly at fixed intervals during the year.*

Tempore item certo roseam Matuta per oras
aetheris auroram differt et lumina pandit,
aut quia sol idem, sub terras ille revertens,
anticipat caelum radiis accendere temptans,
aut quia conveniunt ignes et semina multa
confluere ardoris consuerunt tempore certo,
quae faciunt solis nova semper lumina gigni;
quod genus Idaeis fama est e montibus altis
dispersos ignis orienti lumine cerni,
inde coire globum quasi in unum et conficere orbem.
nec tamen illud in his rebus mirabile debet
esse, quod haec ignis tam certo tempore possunt
semina confluere et solis reparare nitorem.
multa videmus enim, certo quae tempore fiunt
omnibus in rebus. florescunt tempore certo
arbusta et certo dimittunt tempore florem.
nec minus in certo dentis cadere imperat aetas
tempore et impubem molli pubescere veste
et pariter mollem malis demittere barbam.
fulmina postremo nix imbres nubila venti
non nimis incertis fiunt in partibus anni.
namque ubi sic fuerunt causarum exordia prima
atque ita res mundi cecidere ab origine prima,
conseque quoque iam redeunt ex ordine certo.

Days and nights lengthen and shorten according to the season because (1) *the length of the path of the sun above and below the earth is equal only at the equinoxes, therefore during the rest of the year a long day is followed by a short one or vice versa;* (2) *perhaps the air is denser in certain parts and prevents him from travelling so fast, thereby lengthening the night in winter;*

(3) *perhaps if a new sun is born daily, the fires collecting now quickly, now slowly, at different seasons affect the length of the day.*

Crescere itemque dies licet et tabescere noctes,
et minui luces, cum sumant augmina noctes,
aut quia sol idem sub terras atque superne
imparibus currens anfractibus aetheris oras
partit et in partis non aequas dividit orbem,
et quod ab alterutra detraxit parte, reponit
eius in adversa tanto plus parte relatus,
donec ad id signum caeli pervenit, ubi anni
nodus nocturnas exaequat lucibus umbras.
nam medio cursu flatus aquilonis et austri
distinet aequato caelum discrimine metas
propter signiferi posituram totius orbis,
annua sol in quo concludit tempora serpens,
obliquo terras et caelum lumine lustrans,
ut ratio declarat eorum qui loca caeli
omnia dispositis signis ornata notarunt.
aut quia crassior est certis in partibus aer,
sub terris ideo tremulum iubar haesitat ignis
nec penetrare potest facile atque emergere ad ortus.
propterea noctes hiberno tempore longae
cessant, dum veniat radiatum insigne diei.
aut etiam, quia sic alternis partibus anni
tardius et citius consuerunt confluere ignes
qui faciunt solem certa desurgere parte,
propterea fit uti videantur dicere verum

* * * * * *

(1) *The moon may borrow her light from the sun, increasing it as she recedes from him, being at the full when right opposite the sun and diminishing as she approaches again, and being quite dark when the earth is between her and the sun;* (2) *the moon may shine with her own light and be darkened by an invisible satellite getting in between her and the earth and partially or totally intercepting the light;* (3) *perhaps, as the Chaldaeans say, she is a sphere of which only one half is bright and by her revolution she shows different phases;* (4) *perhaps*

a new moon is born every day presenting different phases successively. Regular succession is characteristic of nature, for instance the recurrence of the four seasons.

Luna potest solis radiis percussa nitere
inque dies magis ⟨id⟩ lumen convertere nobis
ad speciem, quantum solis secedit ab orbi,
donec eum contra pleno bene lumine fulsit
atque oriens obitus eius super edita vidit;
inde minutatim retro quasi condere lumen
debet item, quanto propius iam solis ad ignem
labitur ex alia signorum parte per orbem;
ut faciunt, lunam qui fingunt esse pilai
consimilem cursusque viam sub sole tenere.
est etiam quare proprio cum lumine possit
volvier et varias splendoris reddere formas.
corpus enim licet esse aliud quod fertur et una
labitur omnimodis occursans officiensque
nec potis est cerni, quia cassum lumine fertur.
versarique potest, globus ut, si forte, pilai
dimidia ex parti candenti lumine tinctus,
versandoque globum variantis edere formas,
donec eam partem, quaecumque est ignibus aucta,
ad speciem vertit nobis oculosque patentis;
inde minutatim retro contorquet et aufert
luciferam partem glomeraminis atque pilai;
ut Babylonica Chaldaeum doctrina refutans
astrologorum artem contra convincere tendit,
proinde quasi id fieri nequeat quod pugnat uterque
aut minus hoc illo sit cur amplectier ausis.
denique cur nequeat semper nova luna creari
ordine formarum certo certisque figuris
inque dies privos aborisci quaeque creata
atque alia illius reparari in parte locoque,
difficilest ratione docere et vincere verbis,
ordine cum ⟨possint⟩ tam certo multa creari.

it ver et Venus, et Veneris praenuntius ante
pennatus graditur, Zephyri vestigia propter
Flora quibus mater praespargens ante viai
cuncta coloribus egregiis et odoribus opplet.
inde loci sequitur calor aridus et comes una
pulverulenta Ceres ⟨et⟩ etesia flabra aquilonum.
inde autumnus adit, graditur simul Euhius Euan.
inde aliae tempestates ventique sequuntur,
altitonans Volturnus et auster fulmine pollens.
tandem bruma nives adfert pigrumque rigorem
reddit hiemps, sequitur crepitans hanc dentibus algor.
quo minus est mirum si certo tempore luna
gignitur et certo deletur tempore rursus,
cum fieri possint tam certo tempore multa.

Eclipses of the sun are due (1) *to the moon or some other invisible body intercepting the light;* (2) *to the temporary passage of the sun through air that is hostile to its light. And the same explanations hold good of eclipses of the moon.*

Solis item quoque defectus lunaeque latebras
pluribus e causis fieri tibi posse putandumst.
nam cur luna queat terram secludere solis
lumine et a terris altum caput obstruere ei,
obiciens caecum radiis ardentibus orbem;
tempore eodem aliud facere id non posse putetur
corpus quod cassum labatur lumine semper?
solque suos etiam dimittere languidus ignis
tempore cur certo nequeat recreareque lumen,
cum loca praeteriit flammis infesta per auras,
quae faciunt ignis interstingui atque perire?
et cur terra queat lunam spoliare vicissim
lumine et oppressum solem super ipsa tenere,
menstrua dum rigidas coni perlabitur umbras;
tempore eodem aliud nequeat succurrere lunae
corpus vel supra solis perlabier orbem,
quod radios interrumpat lumenque profusum?

et tamen ipsa suo si fulget luna nitore,
cur nequeat certa mundi languescere parte,
dum loca luminibus propriis inimica per exit?

I have explained the movements of the heavenly bodies, and I will now describe the creation of the world and its products in the earliest stages.

Quod superest, quoniam magni per caerula mundi
qua fieri quicquid posset ratione resolvi,
solis uti varios cursus lunaeque meatus
noscere possemus quae vis et causa cieret,
quove modo ⟨possent⟩ offecto lumine obire
et neque opinantis tenebris obducere terras,
cum quasi conivent et aperto lumine rursum
omnia convisunt clara loca candida luce,
nunc redeo ad mundi novitatem et mollia terrae
arva, novo fetu quid primum in luminis oras
tollere et incertis crerint committere ventis.

NOTES

1. **potis** is an indecl. adj.; cf. l. 560 *quid potis est*, l. 719 *nec potis est cerni*. The form *pote*, which is also used by Lucretius, is merely a weakened form of *potis* and is not the neuter. For instance we find *qui potis est?* Catull. 72. 7, 'how is it possible?' and conversely *nec quisquam pote dicere*, Catull. 67. 11, 'no one is able to say'. We also find *potis* used with plural auxiliary verbs. For the weakened form *pote* Duff aptly cites *mage* and *magis*.

potis pollenti pectore: notice the alliteration of the *p* and *t*: always be on the watch for alliteration in reading Lucretius: he often uses it when he wishes to drive a point home; cf. ll. 11–12 below, and l. 53.

dignum . . . pro: the usual construction after *dignum* is the plain ablative, but it is followed also, though rarely, by *pro* and *ad* in Cicero and the poets: perhaps *pro* has the force 'in consideration of'.

pectore: the heart, not the head, was considered by Lucretius to be the seat of the intellect. See ll. 18, 103.

2. **repertis**: here a subst., as in l. 13 below.

3. **qui . . . possit**: *qui* consecutive followed by the subj.

4. **eius qui**: Epicurus, the great master of Lucretius. His philosophy was based upon that of Democritus, mentioned in terms of great reverence l. 622. See Introduction: The Philosophy of Epicurus.

5. **parta . . . quaesita** are probably synonymous terms; we shall find that Lucretius frequently employs repetition of words of similar meaning even where he does not intend to convey any especial force or meaning; cf. l. 314. Others have taken it as a case of hysteron proteron, 'obtained and sought,' but this is most unlikely.

liquit: left to his intellectual heirs.

6. **cretus**, from *cresco*, has here the meaning 'sprung from', with no sense of the meaning of increase usually conveyed by *cresco*.

7. **si ut**: an instance of hiatus: the quantity of *si* is shortened here; cf. l. 74 *qui in orbi*. Duff: 'This hiatus is very common in Plautus and Terence and is even found in Horace *si mĕ amas* and Vergil *tĕ amice*.'

8. **deus ille fuit**: *deus* as used by Verg. *Ecl.* v. 64 *deus, deus ille, Menalca*. For a similar expression cf. l. 622 *Democriti sancta sententia*. See note, l. 19.

Memmi: Gaius Memmius was a Roman noble of distinguished birth: after holding the praetorship he served as propraetor of Bithynia. It was to this Memmius that Lucretius dedicated his poem. Whether he was actually worthy of the honour is open to doubt. The passage *deus ille fuit, deus, qui princeps* (= *primus*)

vitae rationem invenit, Lucretius' praise of Epicurus, is perhaps imitated by Vergil in his praise of Lucretius, *Georg.* ii. 490 *felix, qui potuit rerum cognoscere causas.* Epicurus was in Lucretius' opinion the first to discover the truly wise method of living. The vocative appeals for special attention on the part of the reader. Cf. ll. 93, 164.

11–12. For the alliteration see note, l. 1.

12. **tranquillo**: subst. So too in Verg. *Aen.* v. 127 *tranquillo silet.*

13. **reperta**: subst. as in l. 2. Notice the omission of the copula; there are other instances (ll. 24, 32, 295–6, 663).

15. **vitigeni**: the poetical form of the prose adjective *vitigineus.*

instituisse: orig. to plant, secondly to establish, institute, thirdly to teach: all three meanings are combined here. Notice the polysyllabic word at the end of the hexameter, very frequent in Lucretius: contrast l. 25.

16–18. We could live without corn or wine, substitutes might be found: we cannot live in the highest sense of the word without a pure heart.

17. Flesh-eating tribes which had not yet reached the pitch of civilization when agriculture is practised.

etiam nunc: see ll. 332, 333.

18. **bene vivere,** 'live a good life,' i.e. that of the truly wise man.

pectore: here of the moral qualities; cf. l. 1.

puro pectore: cf. l. 43 *at nisi purgatumst pectus.*

19. **hic**: Epicurus.

deus: as in l. 8, of persons. See L. & S. *deus* II, *deus ille noster Plato,* in Cicero. Cf. too the use of *rex* implying a great man. L. & S. *rex* B. 2. See note, l. 8.

20. **didita**: *dido* (*disdo*) is used chiefly in the poets.

quo refers to Epicurus.

nunc etiam: for *etiam nunc* see l. 332.

21. **vitae** depends of course on *solacia.*

solacia: the contentment rising from a good conscience and the possession of a pure heart.

22. **Herculis**: if Hercules who was originally a hero, born of a god and a mortal, was deified for the temporal benefits conferred on mankind by him, surely Epicurus who revealed spiritual blessings to the world should also win a place in Heaven. The emphasis laid on Hercules is due to the fact that the Stoics had selected him as their typical hero.

23. **ratione,** 'reasoning.'

ferēre: for *ferēris*; this termination is avoided when confusion with the pres. inf. act. would result.

24. **Nemeaeus hiatus . . . leonis**: for *Nemeaei*: cf. Verg. *Aen.* viii. 526 *Tyrrhenusque tubae clangor.*

25. **sus**: here we have a monosyllable at the end of the line; contrast l. 15.

horrens, 'bristly.'

obesset: as Duff notes, the protasis is *si viveret* understood, as *posset,* l. 27.

26. **denique**: here as often in Lucretius = *porro*, *praeterea*, not 'lastly'.

27. **vallata**: a strong word, lit. surrounded by a vallum, a palisade, or entrenchment.

posset is practically equal in meaning to *obesset* here.

28. **tripectora**: ἅπαξ λεγ.; cf. Verg. *Aen.* vi. 289 *forma tricorporis umbrae.* Aesch. *Ag.* 870 calls him τρισώματος. Notice the archaic genit. **Geryonai**; cf. l. 69 *lunai.*

tergemini: poetical for *trigemini*. Observe how Lucretius piles up his epithets almost to redundance.

This line was supplied by Munro: he suggests that it may have fallen out from the fact that it began with *quid* as the preceding line.

29. **officerent**: as *obesset* above, l. 25. These may be the Harpies.

30. Imitated by Verg. *Georg.* ii. 140 *tauri spirantes naribus ignem.*

31. **propter**: Duff observes that *propter*, meaning 'near', is frequently found, as here, after the word it governs; cf. ll. 623, 738. But contrast l. 35. Cf. *eum contra*, l. 708, *loca . . . inimica per*, l. 770.

32. **aurea . . . fulgentia**: see note, l. 13.

33. **asper, acerba tuens**: another line imitated by Verg. *Aen.* ix. 794. Observe the adverbial use of the adj. Cf. l. 91 *plura.*

35. **pelagi**: genit. depending on *severa* used as a subst.; cf. l. 417 *pontique profunda.* Others read *pelage*, a Greek plur. as in vi. 619. Cf. *mele* and *cete* from μέλος and κῆτος.

36. **noster** is opposed to *barbarus* and therefore is obviously for the prose *nostras.* With **audet** sc. *adire.*

37. **de genere hoc**: for *huius generis*: so too l. 164.

38. In this line we have an apodosis with a double protasis *si . . . forent . . . viva* (= *si viverent*).

39. **ita**, 'to such an extent.'

satiatem: *metri gratia* for *satietatem.* Cf. l. 184.

40. **scatit**: as in ll. 598, 952 *scatĕre.* Lucretius uses this verb both in the second and third conjugation; cf. l. 1095 *fulgĕre.* The proper construction is with the abl.

41. **profundas**: running deep back into the hills; **nemora** and **silvas** are practically the same; cf. note, l. 5.

42. **quae**: translate as *et ea.*

est nostra potestas: Lucretius uses this periphrasis for *possumus* more than once.

43. **purgatumst**: *purgatum est*; the combination of these two syllables in crasis was less offensive to the Roman ear than actual elision in poetry, especially in the case of monosyllables as in the next line, *tumst*; cf. l. 131. The phrase is like *puro pectore*, l. 18.

43–4. **proelia . . . pericula**: note the use of the gerund in the active, instead of the passive gerundive, which would be the construction in prose. Lucretius uses the former construction not infrequently. It is found in Cic. *de Senect.* 2. 6 *viam quam nobis ingrediendum sit.* Duff: 'This construction was dropped by later writers, though

it was always kept in Greek, ὠφελητέον τὴν πόλιν being as good as ὠφελητέα ἡ πόλις.' For **insinuandum** at the end of the line see note, l. 15.

44. **ingratis**: contr. for *ingratiis*, from *ingratia*, not from *ingratus*. Both forms are used in prose and verse.

45. **cuppedinis**: used by Lucretius for *cupido*.

47. Observe the unusual, halting rhythm of the line; this is emphasized still further by the *a* of *superbia* before the *sp* of *spurcitia* being short. Poets of the golden age, for the most part, do not place a short vowel before *sc*, *sp*, *st*: it is not uncommon in Propertius, but cf. Ov. *Her.* v. 26 *nostri littera scripta memor*, and the still stronger instance, Lucretius vi. 195 *pendentibu' structas*. l. 79 *libera sponte*.

48. **luxus**: probably plural, like *desidiae*, 'different instances of . . .'

49–50. **subegerit . . . expulerit**: perf. subj. after *qui* = *cum is*.

51. Surely this man is a true hero and deserves the name of god far more than the gods who are supposed to bestow temporal blessings on mortals.

numero divum: l. 123 *in deum numero*.

dignarier: archaic for *dignari*, from the active verb *digno*, not the deponent *dignor*. Cf. l. 166 *largirier*, l. 475 *labier*, l. 716 *volvier*, l. 730 *amplectier*, l. 766 *perlabier*.

53. **immortalibu'**: a favourite suppression of final *s* in Lucretius: the usage is common also in the earlier Latin poets: final *s*, especially in short syllables, was sounded very lightly. Cf. ll. 456, 627.

de divis dare dicta: notice the alliteration; see note, l. 1. Cicero tells us that Epicurus wrote a book περὶ θεῶν: we have only a few letters and some fragments and quotations left (κύριαι δόξαι, the creed of Epicurus).

sŭērit: perf. subj. for *sŭēverit*. Cf. l. 912 *sŭēsse*, but *consŭērunt*, ll. 189, 661, 702.

54. **rerum naturam**: i.e. natural science.

dictis is more than mere words; it means 'sayings', 'doctrines', cf. l. 113.

55–75. Duff gives a useful hint for translating this long sentence: 'It may be split up into three sentences of four (55–8), five (59–63), and twelve (64–75) lines each. In this case *dum* must not be translated.

56–7. **quo quaeque . . .**: rearrange for translation *doceo quam necessum sit quaeque* (from *quisque*) *durare in eo foedere* (law) *quo creata sint*.

durare is intransitive as in l. 356.

necessum: archaic for *necesse* (neut. adj.); *necessus* is also found, see l. 351.

58. **nec**: Munro, i.e. *quamque non* . . .; notice the alliteration of *v*.

59. Translate as a new sentence.

in primis primum, 'first and foremost,' cf. l. 336 *primus cum primis*.

animi natura is nothing more than *animus*, the mind or reasoning, so in ll. 127, 132 and elsewhere in this book. See notes, ll. 69, 235, 239, 331, 370.

60. **nativo**: that had birth, and is therefore mortal and so must have an end = *mortalis*: so too in l. 66. Cf. iii. 417 *nativos et mortales esse animos ut noscere possis*. Cf. ll. 65–6, 238.

creta: as in l. 6.

61. **durare**: intrans. as above, l. 57.

incolumis: predicative.

62. **simulacra solere**: acc. and inf. after *repertum est* understood out of *reperta*.

62–3. Dreams do not prove that the soul is immortal just because we see in them persons that are dead: that is shown by the fact that we often dream of things happening to us which have never actually occurred.

63. **cum videamur**: *cum* is purely temporal, the subj. is probably due to the idea of repetition, properly it should be in the indic.; cf. l. 681. Duff compares ὅταν τοῦτο γένηται.

64–75. Translate as a fresh sentence.

quod superest: a favourite phrase of Lucretius (ll. 91, 772), 'to proceed to what remains', 'moreover'; *rationis ordo*, 'the logical sequence of my plan (or design),' sc. *me* with *detulit*.

65–6. **mortali . . . nativum**: see note, l. 60.

nativum, as there, 'that had birth,' and therefore is *mortali corpore*, 'of mortal body.'

reddunda: the archaic form of the gerundive; cf. the legal term *res repetundae*. Cf. *gignundis*, l. 181, *experiundo*, l. 428.

67. Compare ll. 416–17. *congressus materiai*, 'union of matter caused by the perpetual collision of atoms to which Epicurus attributed the creation of the world from chaos': see the Introduction: Philosophy of Epicurus. *materies* in Lucretius = ὕλη.

ille is vivid, 'yon.'

materiai: archaic genit., cf. l. 354. *Geryonai*, l. 28, and *lunai*, l. 69, *vitai*, l. 208, *terrai*, l. 431, *animai*, l. 557, *aquai*, l. 602, *pilai*, ll. 713, 720, 726, *viai*, l. 739.

68. **fundarit**: perf. subj. This subj. and the following are indirect questions after *ratio reddunda sit*. Notice the asyndeton: contrast l. 115. See especially ll. 438–9.

69. **lunaique globum**: a characteristic periphrasis for *lunam*; cf. *animi natura*, l. 59, and l. 235 *terrai corpus*.

animantes: as also in l. 431, this word is masc. to denote man, fem. to denote animals; it is also used in the neut. Observe the archaic genit.

70. **nullo . . . tempore** = *numquam*, but stronger; cf. l. 878 *sed neque Centauri, nec tempore in ullo esse queunt*.

71. **quove**: for *quoque*, so too *quidve* for *quidque*. Munro believes this use of *ve* for *que* is due to a wish not to confuse the relative with *quisque*. So too in l. 776.

72. **vesci** = *uti*: cf. Pacuvius *vesci armis*, and Cic. *Fin.* v. 57

vesci voluptatibus: and cf. l. 857 *vesci vitalibus auris*, where the meaning is closer to the usual signification of the word.

73. **divum metus**: it is this superstitious fear which men call religion that Lucretius wishes to drive from their minds by showing how illogical it is.

74. **quĭ in**: for the hiatus cf. note, l. 7.

orbi is the archaic abl. as in l. 707. Cf. ll. 142, 604 *igni*, ll. 511, 721 *parti*.

sancta: predicative.

75. Notice the asyndeton, contrast l. 115. See especially ll. 438-9.

77. **flectat**: subj. of indirect question. The metaphor is from steering a ship as in l. 12. The metaphor is taken from the sea. Cf. l. 107 *flectat fortuna gubernans*. Munro: 'The Epicurean nature is at one and the same time blind chance and inexorable necessity.' This may be an exaggerated remark, but it contains some truth. See note, l. 186.

78. **ne . . . reamur**: final not prohibitive, so in l. 114.

79. **libera sponte**: see note, l. 47.

cursus perennis, 'traverse their ceaseless orbits,' internal acc. after **lustrare**. Cic. *N. D.* ii. 53 *latitudinem lustrans signiferi orbis*.

80. **morigera ad**: *morigerus* is also constructed with the dat. This is sarcastic, as he maintains that the heavenly bodies are themselves bound by the absolute law of nature: they neither move independently nor are they controlled by the gods.

81. **ratione**, 'forethought,' the reasoning mind which plans out a carefully prepared line of action.

82. **securum agere aevum**: as in Tennyson, *Lotos-Eaters*:

'In the hollow Lotos-land to live and lie reclined
On the hills like Gods together, careless of mankind.
For they lie beside their nectar . . .
Where they smile in secret, looking over wasted lands,
Blight and famine, plague and earthquake, roaring deeps and fiery sands, . . .
But they smile, they find a music centred in a doleful song
Steaming up . . .
Chanted from an ill-used race of men that cleave the soil,
Sow the seed, and reap the harvest with enduring toil,
Storing yearly little dues of wheat, and wine and oil;
Till they perish and they suffer—some, 'tis whisper'd—down in hell
Suffer endless anguish.'

This passage gives a very fair idea of the view which Lucretius held of the gods and their attitude to mankind. Hor. *Sat.* i. 5. 101 *deos didici securum agere aevum*, holds the same view.

Munro observes that ll. 82-90 are the same as in vi. 58-66 and remarks: 'In our passage of six and thirty lines the first one and twenty form a single, long, loose, ill-assorted, ill-constructed sentence: the last nine are repeated elsewhere. All this is another proof that the author left his work in an unfinished state.'

83. **si tamen interea**: a rather redundant expression, 'if how-

ever, in spite of it all', cf. l. 394; *interim* is used in the same sense. Duff adds = *eodem tempore*, ll. 756, 765.

84. **possint**: subj. of indirect question.

85. **supera**: the original archaic form of *supra*, practically confined to poetry, l. 326. *oris*, l. 224 *luminis oras*, cf. ll. 475, 781 (like *plăga*, Verg. *Aen.* i. 394 *aetheria . . . plaga*), is used of the regions of the air. *aether*, *aetherius*, the calm pure upper air, *aer*, *aerius*, the thick lower air, the atmosphere. The same distinction holds good in Greek αἰθήρ, ἀήρ. The former is the habitation of the gods, the latter surrounds earth, the habitation of man.

86. **religiones**, 'superstitions'; probably derived from *relig* (in *ligo*), bind down: scan first syllable long, *metri gratia*, as in l. 114. See note, l. 280.

87. **dominos acris**, 'hard taskmasters,' the gods: not that the gods are really ill-disposed to mortals or treat them badly, but man has voluntarily and ridiculously taken the self-imposed yoke and burden of religion (or superstition) upon his own shoulders.

omnia posse = *esse omnipotentes*: *omnia* internal acc., cf. l. 185 *quid . . . possent*: for *posse* in this sense cf. Verg. *Aen.* v. 231 *possunt, quia posse videntur.*

88. **queat . . . nequeat**: subj. of indirect question.

89–90. These lines occur i. 76–7.

90. **terminus**: the metaphor is from a stone pillar firmly fixed in the ground as a boundary between two properties. Here it is the immovable barrier between *quid queat esse*, the possible, and *quid nequeat esse*, the impossible.

terminus is also used of the immovable barrier of fate. Accius 481 *veter fatorum terminus*, cf. Hor. *Carm. Saec.* 26 *stabilis rerum Terminus*, where it is personified.

91. **quod superest**: as in l. 64.

plura: as in l. 33.

92. **tuēre**: here, but *tuĕre*. l. 318; *tui*, 'to see': *tueri*, 'see,' or 'maintain'.

93–4. **naturam triplicem . . .**: the three great divisions of the world earth, sea, and sky. Ov. *Trist.* ii. 425–6 refers to this *Lucretius . . . casurumque triplex vaticinatur opus. tria talia texta*, 'three such marvellous textures (fabrics)' yet doomed to perish as the next lines affirm.

Memmi: see note, l. 8.

95. **una dies dabit . . .**: this phrase is repeated in l. 1000, and imitated by Ov. *Am.* i. 15. 23–4 where he shows what reverence he felt for Lucretius' genius: *carmina sublimis tunc sunt peritura Lucreti, exitio terras cum dabit una dies.*

96. **ruet**, 'rush headlong to ruin'; *ruo* is used by the poets both in the transitive and intransitive sense; cf. l. 1325 *terram minitanti fronte ruebant.* Observe the *m* alliteration.

moles et machina: vast in size and complex in construction, formed as Munro says by *natura daedala rerum*, l. 234.

97. **animi**: locative. Cf. the use of *pendeo* with *animi*, L. & S. *pendeo* II. E.

res nova miraque is the complement of *accidat* to which *exitium futurum* is the subject.

98. **accidat**: subj. of indirect question.

99. **pervincere**: to carry my point in this matter.

100. **ubi apportes**: so Lucretius has *cum videas*, *ubi videas*. The adverb **ante** goes with **insolitam**, 'hitherto unexampled.'

101. **visu**: dative, contracted for *visui*.

102. **indu**: an archaism for *in*, cf. *endo mari* for *in mari*, vi. 890. Cf. ἔνδον, l. 876 *indupedita*, l. 1227 we have *induperator*, i. 82 *indugredi*. In ii. 1096, we have this very phrase *indu manu*. See L. & S. *in* init.

via . . . munita: the highway or causeway of the Roman road was often raised above the level of the land through which it passed, therefore *munire* was a most appropriate word for building a road. We trust the evidence of our senses of sight and touch more readily than argument which our mind receives by the sense of hearing. Duff quotes Hor. *A. P.* 180 *segnius irritant animos demissa per aurem, quam quae sunt oculis subiecta fidelibus*. Cf. Tennyson, *Enoch Arden* 'Things seen are mightier than things heard'.

103. **templa**, 'the quarters' of the mind are in the breast. Lucretius also uses the phrase *linguai templa*, iv. 624, l. 490–1 *caeli templa*, l. 521 *summania templa*.

pectus: the seat of the intelligence, see note, l. 1.

104. **dabit . . . fidem**: as we say 'give evidence', see note, l. 347. The subj. is much more common after *forsitan*: the indic. is found in poets and post-Augustan prose-writers.

105. **graviter**: take with *conquassari*.

107. **flectat**: see notes, ll. 77, 186. The optative use of the subj.

108. May reasoning rather than actual reality convince you of the truth of these assertions.

110–234. Munro: 'Here the argument is interrupted and it is again taken up at 235'; it is therefore a later addition and is not welded into the poem so as to form an organic whole; this indicates that the poet left his work in an unfinished state.

110. Before I reveal the decrees of fate about the annihilation of the world.

aggredior with infin. is chiefly poetical: so too l. 167.

111–12. These lines are repeated from i. 738–9. The Pythian priestess sat on a tripod which was wreathed with myrtle garlands as was also her brow. Ar. *Plut.* 39 τί δῆτα Φοῖβος ἔλακεν ἐκ τῶν στεμμάτων;

ratione, 'reasoning power.'

tripode: in i. 739 *tripodi* is used.

113. **doctis . . . dictis**: notice the play on words. The same phrase is found in Ennius, Plautus, and Vergil. Cf. note, l. 54.

114. Observe the strong *r* alliteration both initial and in the middle of the words.

ne . . . rearis: final as in l. 247: cf. *ne . . . reamur*, l. 78, though *ne* with 2nd pers. pres. subj. is occasionally prohibitive.

putes, l. 117, depends also on *ne* final.

religione: as in l. 86 first syllable long, see note to *recidere*, l. 280. For Lucretius' view of religion cf. i. 101 *tantum religio potuit suadere malorum.*

115. Half the line is connected by conjunctions, the other half is asyndetic: cf. ll. 68, 75, 438–9.

116. Lucretius, in maintaining the theories of Epicurus, combats the views of the Stoics, *vis animae divina regit hoc opus*, i.e. that the whole universe is a spiritual force: one part is active, the soul, a fiery ether which permeates everything, the other part is passive, the elements, earth and water (contrast ll. 140–5 below). The universe itself is a living force, God, whether he is Fire, Air, Spirit, Reason, Nature, Law, Destiny or Necessity, and all the gods of popular religion merely represent the various activities of the one God, such as Demeter, Dionysus, Athene; they are only popular conceptions of Zeus or the one God in his functions of giving mortals corn, wine, olives. Moreover, the human soul emanates from God, as the passive part of the universe proceeds from the active part, and it outlives the body. From what we have already seen in reading the foregoing 100 lines and from the Introduction Lucretius and the Epicureans looked upon these views as rank heresy, or rather as crass stupidity. The Stoics also explained the foolish or immoral stories of the gods found in the old poets as allegories, which were intended to convey some moral or physical truth, as in the next few lines all atheists or agnostics are put on a level with the Giants who tried to conquer Heaven and subdue the gods: they were punished for their impiety, a similar fate awaits the impious disturbers of religion.

ritu: with genit. common in verse and prose. Notice the alliteration of *p* in these two lines.

117–21 are a parenthesis: the argument is resumed, l. 122.

119. **disturbent . . . velint**: subj. as being subordinate clauses in oratio obliqua.

disturbent = *disturbare velint.* The Epicureans who deny the immortality of the world are condemned to the fate of the Giants in the opinion of the Stoics.

121. **notantes**, sc. *ignominia*: the official brand of ignominy affixed by the censor to a man's name. Lucretius means that the Stoics consider the language of the Epicureans in maintaining that the world must perish as an impious branding of immortal things with mortal speech and judgement.

122. **quae** takes up the argument again from l. 116.

usque adeo is to be taken with *procul* and repeated with *indigna.*

123. The order is *que (usque adeo) indigna videntur quae sint in numero deum*: cf. l. 51.

124. **notitiam**, 'a conception,' 'a general idea': notice the marked *p* alliteration.

125. **quid sit**: Munro, i. e. *quale sit illud quod est remotum*, 'of the character of things not endowed with . . .'

126. **quippe etenim**: a redundant expression characteristic of

Lucretius, both words meaning 'for'; it occurs several times in this book, ll. 240, 449, 1062, 1169. Cf. *etiam . . . quoque*, l. 153, and note, l. 245. *est*, 'it is possible,' but *esse*, 'to exist.' Observe (1) how Lucretius piles up his verbs *est*, *esse*, *posse*, *putetur*, and (2) how he arranges them to avoid having a number of dependent infinitives: *potest putari posse esse. non est ut putetur* = *non potest putari*: cf. l. 146 *non est ut possis* = *non potes*, but rather stronger, and *non erat ut fieri posset.*

127. **animi natura**: as in l. 59.

consilium: the result of *consulendi*, judgement.

128–41. Almost repeated from iii. 784–97.

129. **esse**, 'exist.' Lucretius' argument is that you must not expect to find heterogeneous elements in combination: you do not find clouds in the sea or blood in trees, nor will you find *natura consilumque animi* (or *animus* alone) *cum quovis corpore.*

quovis is emphatic, 'in any body whatsoever.'

131. **quicquid** = *quidque*: cf. ll. 264, 284, 304, 773, where it is used in each case with the partitive genitive.

crescat et insit: subj. of indirect question.

133. **longius**: as in MSS. many edd. change unnecessarily to *longiter*, both here and in iii. 676, 789 on analogy of *uniter*, *duriter*.

134. **quod si posset enim, multo prius ipsa**: Munro includes *posset* to *prius* in a bracket, 'for this would be much more likely to happen than that'; then he begins the apodosis at *soleret.* But taking the text as it stands, translate, 'But if it were possible, the force of the mind would far more be able . . . and would be wont to be born in . . . and after all abide in . . .' with *manere* depending on *soleret.*

137. **tandem**, 'after all,' a rare use. Munro quotes Plaut. *Mil. Glor.* 1062 *heu, ecastor, nimis vilest tandem.* 'Gracious, after all it's very cheap.'

vase: cf. iii. 555 *corpore quasi quod vas esse videtur*, and Cic. *Tusc.* i. 22, 52 *corpus quasi vas est, aut aliquod animi receptaculum.* Cf. Thess. I. iv. 4 'to possess his vessel in honour'.

138. **quod quoniam**, 'but since.'

constat certum = *certum est*; cf. ll. 144, 198, but rather more emphatic; cf. *exstent*, l. 477. The soul and mind not only exist in the body, but have their definite dwelling-place in the body.

139. **videtur**: lit. 'is seen', here passive, as in l. 149.

possit: indirect question.

140. **sorsum**, contracted for *seorsum*: see note, l. 447.

anima = ψυχή: soul, life)(*animus* = λόγος: rational principle, reason. See note, l. 116, on the Stoics' view.

141. **animalem**: adj. *animalis.*

142. **putribus**: crumbling.

igni: abl. for *igne*: as in l. 604; cf. l. 74 *orbi.* The Stoics believed that the stars were made of pure and divine fire.

143. **aetheris oris**: as in l. 85.

144. **constant** = *sunt*: cf. l. 199 *tanta stat praedita culpa.*

145. Duff: 'They have not even life, much less are they divine.'

vitaliter : *ἅπαξ λεγόμενον.*

146. **non est ut possis** = *non potes* : see note, l. 126.

147. **in mundi partibus** : Lucretius thought that the gods lived not 'in any parts of the world', but in the *intermundia* of Cicero, an exact translation of the Greek word *μετακόσμια*, the term used by Epicurus, signifying 'the spaces between the worlds' in the whole universe, where the Epicureans believed the gods lived a life of perfect bliss and repose free from every care: iii. 18 *sedesque quietae, quas neque concutiunt venti nec nubila nimbis aspergunt neque nix . . . cana cadens violat semperque innubilus aether integit, et large diffuso lumine rident.*

148. **tenvis**, 'fine,' 'impalpable,' so as to be almost incomprehensible, l. 149, and certainly intangible, ll. 150-2. *tenvis* is often scanned as a disyllable with the first syllable long.

149. **animi mente**, 'the reasoning power of the mind.'

videtur: as in l. 139. The Epicureans believed that though we cannot see the gods the gods are in the image of man, that their frame and blood is finer and superior, yet similar to our frame and blood.

deum natura is too *tenuis* to be comprehended.

150. **suffugit**: Munro notes this use of *fugio* and its compounds in the perfect in poetry (*metri gratia*) where the context requires the present, and quotes Verg. *Aen.* ii. 12 *horret luctuque refugit.*

151. sc. **natura deum**, as subject to *debet contingere* (= *tangere*).

nil quod nobis tactile sit (consecutive subj.).

153. The divine nature is so fine that we cannot touch it and it cannot touch us; it must therefore dwell in places too fine for our senses to apprehend. The only time we can get any conception of them is in our sleep.

sedibus : dative.

etiam . . . quoque, pleonastic: see note, l. 126.

154. **de** : Munro = *secundum*, 'after the model of.'

de = *de exemplo*, *de more* (as *ad* = *ad exemplum*, *ad normam*): for *tenues de exemplo corporis eorum.*

155. An unfulfilled promise, though he evidently attaches importance to it.

largo sermone : another indication that the poem was never completed.

156–65. A long but not complicated sentence: observe that *dicere* is subject to *desiperest* and that *voluisse*, *decere*, *fas esse* depend on *dicere*, while *adfingere*, *addere*, are in apposition to *dicere*.

sc. *deos* subject to *voluisse.*

158. **allaudabile** : only here and in Plautus; the reading is suspected. Notice *allaudabile laudare* in juxtaposition.

160. **sit**, subj.: as a subordinate clause in Oratio Obliqua.

ratione, 'design'; *πρόνοια*, as in l. 81.

161. **gentibus** : dat. of advantage.

fundatum perpetuo aevo = *fundatum perpetuum* (predi-

cative, 'to last for ever'), 'founded on foundations of everlasting time.' = *in perpetuum, in aeternum.*

162. **sollicitare** depends on *fas esse*, as do also *vexare*, *evertere*: notice the *v* alliteration.

163. **ab imo . . . summa**, Munro: 'Lucretius means *tota ab imo usque ad summa evertere.* Hor. *Sat.* ii. 3. 308 *ab imo ad summum.*

164. **de genere hoc**: as in l. 37. For the construction of the verbs see note, l. 156. For the vocative see note, l. 8.

165. Notice the halting, unrhythmical sound of this line.

166. **queat**: deliberative question: notice the archaic form *largirier.* Cf. l. 51.

emolumenti: partitive genitive.

167. **aggrediantur**: with infin., as in l. 110.

168. **novi**: for construction cf. *emolumenti*, l. 166.

ante (adv. = *antea*), as the rhythm shows, goes with *quietos*, while *tanto post* is to be taken with *potuit inlicere*, or possibly with *ut cuperent*: 'could at so late a date have induced them hitherto at rest . . .'

170–1. **is** understood is subject to *videtur.*

171. **nil aegri**: partitive genit.

172. **anteacto**: contracted into a trisyllable; cf. *antehac*, l. 338.

173. **tali**: probably the dative of the person concerned. The gods were absolutely happy before this, nothing could increase their happiness; therefore what whim could induce them to change a life of bliss and repose for the life of anxiety that their self-ordained task of the creation of man would impose upon them? It is unthinkable.

174. **credo**, ironical: Munro suggests *crepera*, 'dim', 'wavering', or 'uncertain'.

vita: sc. *deorum.*

175. **rerum genitalis origo**, 'the first dawn of the birth-time of the world': so again l. 324.

176. For the sentiment cf. Soph. *O. C.* *μὴ φῦναι τὸν ἅπαντα νικᾷ λόγον· τὸ δ' ἐπεὶ φανῇ βῆναι κεῖθεν ὅθεν περ ἥκει πολὺ δεύτερον ὡς τάχιστα.* Aesch. *Fr.* 384 *τὸ μὴ γενέσθαι δ' ἐστὶν ἢ πεφυκέναι κρεῖσσον κακῶς πάσχοντα*, and Cic. *Tusc.* i. 48. 115 *non nasci homini longe optimum est, proximum autem quam primum mori.* Cf. ll. 226–7.

creatis: dative after *esse*, agreeing with *nobis*, but cf. l. 180.

177. Order for translation is *enim quicumque est natus debet . . .*

179–80. Cf. Cic. *Tusc.* i. 93 *nondum gustaverat, inquit, vitae suavitatem.* This seems to come very close to the doctrine of the Stoics that suicide was permissible, nay advisable, when the evils of life more than counterbalanced its pleasures.

180. **in numero vitae**: i. e. *viventium*, 'on the lists (or the roll) of the living.'

obest . . . creatum: sc. *ei.*

creatum might have been in the dative, as in l. 176.

181. **gignundis**: the archaic form of the gerundive, see note, l. 66. Bring *unde* to the beginning of this sentence.

exemplum, 'pattern', 'model'.

182. **notities**: cf. l. 1047 *unde insita notities est . . . quid vellet facere ut sciret animoque videret?* This is a poetical though not strictly accurate translation of the term πρόληψις used by Epicurus to signify preconception based on knowledge gained from former experiences: see the Introduction, Philosophy of Epicurus (*anticipatio* or *praenotio* is the more accurate equivalent used by prose writers). Mankind can have an idea or conception (πρόληψις) of the gods, because the gods have existed from everlasting; on the other hand the gods could have no conception of mankind, no pattern (*exemplum*), to imitate, because, as Duff says: 'if no men existed there could be no (εἴδωλα, *simulacra*) images of them and consequently no (πρόληψις) conception of what they were like.'

183. **vellent**, indirect question; this sentence depends on *scirent . . . viderent*, which are consecutive subj.

184. **principiorum**: *metri gratia* in Lucretius for *primordiorum*; cf. ll. 39, 671; *primordia* or *primordia rerum* ll. 187, 419, 437 are the ἀρχαί, or ἀρχαὶ τῶν ὄντων of Epicurus, the atoms practically = *elementa* (στοιχεῖα) the ultimate and indivisible elements of matter: they are solid and contain no void (τὸ κενόν, *inane*): they differ in weight, size, and shape (cf. l. 440), and are unlimited in number and ever moving, either downwards by their own weight (*pondus*), or sideways or upwards by chance collision (*plaga*, l. 363 and ll. 436–9) with other atoms, and it is this incessant movement and chance collisions of atoms that formed the world: Verg. *Ecl.* vi. 31 *magnum per inane coacta semina*. This is practically the modern atomic theory.

185. **quid . . . possent**: as in l. 87. Construction is subj. of indirect question acting as second subject to *cognita*, and parallel to the subst. *vis*.

186. **natura**: see notes to ll. 77 and 107, which prove how the Epicureans identified nature (*natura*) with chance (*fortuna*). Cf. l. 1361 *specimen rationis . . . ipsa fuit rerum primum natura creatrix*.

187. Notice the *m* alliteration.

multa is used adverbially, and is not to be taken with *primordia*: ll. 187–91 are repeated ll. 422–6.

188. **plagis . . . ponderibus**: see note, l. 184, where the formation of things is shown to be due to the collision (*plagis*) and the downward movement caused by the weight (*ponderibus*) of the atoms.

189. **consuerunt**: trisyllable, as in ll. 661, 702. See note, l. 53.

190. **omnimodis**: as in ll. 718, 1024 formed on the false analogy of *multimodis* (*multi' modis*) *mirimodis* (*miri' modis*): so this should be *omnibumodis*. Observe the halting rhythm and the heavy spondaic quadrisyllable ending the line.

191. **possent**: indirect question.

quaecumque is the object.

congressa in agreement with *primordia*, the subject.

192. **dispositura**s: only in Lucretius, 'arrangements': *metri*

gratia for *dispositio* cf. ll. 39, 184; take *quoque* with *talis* in following line.

193. **decidĕrunt**: notice the scansion.

194. **qualibus**: abl. of origin, 'out of which this sum of matter (i.e. the world) is carried on by constant renewal.'

summa rerum: as in l. 237, the world)(*summarum summa*, l. 361 = *summam summai totius omnem*, vi. 679 'the sum of sums', 'the entire universe': l. 330, *summa*, alone, 'our world.'

195. **si iam**: with pres. subj. as a rule means granting for the moment some supposition for the sake of argument. We have *ut iam* in Cicero, *iam ut* in Livy and Caesar with a similar meaning. Here it implies, of course, that Lucretius was not ignorant of the nature of atoms.

sint: subj. of indirect question; ll. 195–9 occur in ii. 177–81.

196. **ex . . . rationibus**, 'judging from the arrangements' or 'design'.

ausim: an archaism for *audeam*; cf. l. 730, *ausis*: perhaps it is an old optative; cf. *duim* (δοίην), *edim*, *velim*, *sim* (*s-ie-m* ἐσ-ιε-μ), note, l. 531.

197. **reddere**, for *rationem reddere* often in Lucretius: so i. 566 *possit reddi* = *ratio possit reddi*. Cic. *Tusc.* i. 70 uses *adferre* for *rationem adferre*.

198. **nobis**: dative of person concerned.

199. **stat**: see note to l. 144: it is a little more than *est*.

200. **caeli** depends on *impetus*, 'whirling expanse.'

impetus has a two-fold meaning, (1) force, vehemence, referring to the revolution of the sky: l. 510 *magnus caeli si vertitur orbis*; (2) size, a secondary meaning derived from the former.

principio: answered by *inde*, 204.

201. **inde** = *a tanto*.

silvae ferarum: *ferarum* is practically an epithet, a genitive of quality; cf. l. 369 *cladem pericli* (if that reading is correct).

202. **vastae**, 'waste' or 'wasteful': as taking up so much space without producing anything in return.

204. **inde porro**, 'secondly,' a pleonastic expression. *duas partes*, Munro τὰ δύο μέρη, i.e. two-thirds are useless and unproductive from being in the torrid or frigid zones: the habitable zones being the temperate.

205. **geli**: this form of the genit. is common in Lucretius; he also has *gelum* acc.

casus: the frost falling from the sky, instead of rising rather from the earth.

206. **arvi**: partitive genit., 'land fit for tilling and cultivation.'

207. **ni vis . . .** Cf. Verg. *Georg.* i. 198 *ni vis humana quotannis* . . . much of this passage is closely imitated in the second *Georgic*.

208. **vitai**: archaic genit.: see ll. 28, 67, 211.

bidenti: a heavy two-pronged hoe.

209. **pressis . . . aratris**: so as to drive a deep furrow.

211. **terrai**: archaic genit.: as in l. 235. Cf. l. 208.

cimus from *cire*, the usual form is *ciere*: see L. & S. *cieo* init.

Duff: 'As object to *vimus* and subject to *nequeant* (next line) some word like *fruges* must be understood', or it must be taken out of *quaesita*, l. 213.

ad ortus: i.e. *ad oriendum*, 'to spring up' as young blades of wheat, &c.

212. **nequeant**: an irregular conditional sentence; cf. ll. 277–8. Munro quotes a number of cases in Lucretius and calls it potential.

213. **quaesita**: the produce of the labour that has been won.

et tamen: as in l. 768, 'and yet after all,' putting other considerations out of the way.

217. Notice the alliteration of the initial *v* and the internal *t*.

220. Large tracts of country in Italy are very dangerous even to the acclimatized Italians, owing to the malarial fevers arising from the mists and swampy undrained ground.

222. **ab undis**: as if *undis* were a living agent; cf. l. 306 *ab aevo*.

223. Notice the alliteration.

infans with its original meaning of 'speechless': so *infantia*, l. 1031. Hor. *Sat.* ii. 5. 40 *infantes statuas*, 'statues that cannot speak.'

indigus: elsewhere with the genit. though *indigeo* takes the abl. as well.

224. **vitali auxilio**, 'furtherance for life.'

oras: as in l. 85.

226–7. Cf. for the sentiment note on l. 176.

227. **cui . . . restet**: causal subj.

malorum: partitive genit.

228. Munro: 'So that instead of things being made *hominum causa* above all, they are less favoured than other creatures, to whom nature is far more bountiful.'

229. **crepitacillis.** Duff cites Martial xiv. 54 on the *crepitacillum*: *si quis plorator collo tibi vernula pendet, haec quatiat tenera garrula sistra manu.* Lucretius seems to ignore the probable state of primitive man and the progress of civilization.

cuiquam: referring, of course, to animals.

230. 'The fond, broken accents (i.e. baby-language) of the fostering nurse.' Duff: *almae*, 'the word being derived from *alere*.' Lucretius used *almus* with *cibus*, *liquor aquarum*, then *nutrix*, and finally with goddesses *Venus* and *Pallas*.

231. **pro tempore caeli**, 'to suit the season'; the coats of animals naturally grow thick and thin in winter and summer.

233. **quis**: the old ablative plural form of *qui*; cf. old abl. sing. *qui* = *quo*. MSS. have *qui*, the old abl. = *quo*, 'wherewith,' often used with a plural antecedent; cf. iv. 615 *qui sentimus sucum, lingua atque palatum*: so in Plaut. *Aul.* 502 *vehicla qui vehar. Capt.* 1003 *coturnices dantur quicum lusitent.* If, however, *quis* is corrected it is easy to see how the final *s* would drop out before the initial *s* of *sua*.

tutentur: final subj.

quando: causal = *quoniam* or *quandoquidem*. Lucretius uses

it more often in this sense than in the temporal sense: it is also used in the same way by the older writers.

234. **daedala rerum**, 'manifold' or 'cunning in works': cf. note, l. 96; here in an active sense; cf. iv. 551 *verborum daedala*, but l. 1451 *daedala signa* in a passive sense.

235. We have now reached the end of the long digression 110–234.

principio refers to l. 109.

terrai: as in l. 211. Notice the periphrasis *terrai corpus*; cf. ll. 59, 69.

236. **animae**: as we talk of a light breath of air.

calidi: a stock, but rather unnecessary, epithet with *vapores*; a characteristic pleonasm in Lucretius: cf. l. 605 *calidis fervoribus.*

237. **rerum summa**: as in l. 194, 'this world of ours.'

videtur: passive.

238. **nativo ac mortali**, 'that has had birth and will have death': see note, l. 60. So again, ll. 241–3.

239. **eodem**: sc. *corpore constare*.

mundi natura = *mundus*: see note, l. 59.

240. **quippe etenim**: as in l. 126.

242. **ferme**, 'as a general rule.'

243. **maxima**, 'chief.'

244. **regigni**: ἅπαξ λεγόμενον.

245. **quoque item**: redundant. Lucretius has *quoque etiam*, *etiam quoque*, *quoque item*, *item quoque*, l. 751; cf. too *quippe etenim*. Cf. l. 494.

246. **principiale**: peculiar to Lucretius, 'of first beginnings,' therefore there will be an end; both *caelum* and *terra* are *nativus*, and consequently must be *mortalis.*

247. **ne . . . rearis**: final as in l. 114.

illud corripuisse me mihi, 'I have filched for myself surreptitiously,' i.e. 'unfairly assumed without proof': cf. *arripere* in Cicero, συναρπάζειν and προαρπάζειν in Greek, to be guilty of a *petitio principii.*

249. **dubitavi . . . perire**: *dubito*, 'doubt,' rare with infin. for *quin* with subj.

250. **rursus**: should be taken with both infin.

251. **terrai**: as in l. 235.

principio = πρῶτον μέν, answered by **quod superest** = ἔπειτα (l. 261).

252. **multa**: transference of epithet for *multorum* with *pedum.*

vi = *numero*. Cf. Irish expression, 'a power of things.'

254. **aere**: abl. of place, 'over the whole air.' Cf. l. 398 and l. 1166 *toto orbi.*

255. **ad diluviem revocatur**, 'is washed away': lit. 'is reduced to washing away' by the process of denudation; similarly in vi. 292 *ad diluviem revocari*. So too l. 1141 *res ad faecem redibat.*

256. Notice the *r* alliteration.

257. **pro parte sua**, 'in its turn': Duff = ἐν μέρει.

quodcumque: the subject.

alid: the object.

alid: archaic for *aliud*: as in ll. 1305, 1456.

258. **redditur**, (1) 'is put back', i. e. is ultimately replaced somewhere; (2) 'is replenished', 'has restitution made to it': the use of the word is here almost like the Greek middle voice. For the sentiment cf. ll. 322–3.

procul dubio: as in iii. 638 = *sine dubio*.

videtur, 'is found,' passive.

259. **omniparens**: subst. 'all-mother earth'; take *eadem* predicatively. 'at the same time.' For the sentiment Munro quotes Orell. *Inscr. mater genuit, mater recepit.* Eurip. *Ant.* fr. 195 ἅπαντα τίκτει χθὼν πάλιν τε λαμβάνει. Shakespeare, *Romeo* and *Juliet*, II. iii:

The earth that's nature's mother is her tomb:
What is her burying grave, that is her womb.

260. **tibi**: ethic dative. So too in l. 294 and *nobis* l. 1209.

libatur, lit. 'has something (a taste) taken from it', and consequently 'is lessened': cf. l. 568.

261. **quod superest**: see l. 251. Notice the asyndeton. When all the subst. contain the same idea, the harshness of the asyndeton is not so marked.

262. **latices**: probably subject to *manare*. Duff suggests that it may be internal accus. See L. & S. *mano* I. A. β.

263. **nil opus est verbis**: sc. *declarare* from *declarat* in the next line.

264. **aquai**: partitive genit., archaic form.

quicquid for *quicque*: see l. 131. The phrase = τὸ ἀεὶ πρῶτον ὕδωρ: cf. ll. 284, 304: each part successively, one after another. Cf. l. 291.

265. **tollitur** . . ., 'is taken off and so, on the whole, there is no overflow.'

nil: adv. acc.

266. Strong *v* alliteration.

verrentes . . . sol: recurs ll. 388–9.

267. **retexens**, 'decomposing': lit. 'undoing its fabric.'

268. Notice the juxtaposition of preposition and adverb.

269–72. Almost as in vi. 635–8.

virus: the strong, undrinkable brine of the sea.

remanat: peculiar to Lucretius.

270. **materies.** Lucretius has also *avarities*, *notities*, *amicitiem*.

271. **dulci**: sweet, fresh water, without the nauseating taste of the briny sea water.

agmine: so too of streams in Ennius and Vergil. Cf. Milton, *Paradise Lost*, vii. 305

'Where rivers now Stream and perpetual draw their humid train.'

272. **via secta semel**, 'a channel once scooped.'

pede: of a stream. So Hor. *Epod.* xvi. 48 *levis crepante lympha desilit pede.* Verg. *Cul.* 17 *liquido pede labitur unda.* Duff: 'We speak of a stream running, but we can hardly speak of its "foot", though Jeremy Taylor could.'

273. **corpore toto** : abl. of part concerned.

corpus : the whole body or volume of air.

274. **privas** = *singulas* : cf. l. 733 *in dies privos*. See L. & S. *privus* init.

275. **quodcumque fluit** . . . : according to Epicurus every sensation, every mental expression, is the result of touch or modified touch. Exact images or fine films (*simulacra*, εἴδωλα) are thrown off from the surface of solid objects (στερέμνια) and are perceived by the soul-atoms in the bodily organs or by the mind itself. These films move infinitely fast and incessantly flow off from bodies, yet the bodies only diminish slowly, so fine are they. A mixture of these films makes us believe we see centaurs, chimaeras, sirens, sea-serpents, &c.

276. **aeris** . . . **mare** : so Enn. *Trag.* vi *caeli fretum*. Shakespeare, *Timon* iv. 2. 21 ' We must all part Into this sea of air '.

277. **retribuat** . . . **recreet** . . . **forent**, an irregular conditional sentence ; we would expect imperf. subj. in both clauses : cf. note, l. 212. So Verg. *Georg.* iv. 116 *ni traham et . . . festinem . . . canerem.*

fluentis agrees with *res* : acc. plur.

279. **cessat** : sc. *aer* as subject.

280. **recidere** : first syllable long. Cf. *rēligio*, ll. 86, 114, *rēducere*, l. 1337, *rēducit Venus aut rēductum*, i. 228 and iv. 992.

fluere, ' ebb,' ' diminish ' : both the εἴδωλα and the στερέμνια, the fine images and the solid bodies which throw them off ; cf. l. 275.

281. Notice the liquid *l* alliteration.

liquidi, ' clear-streaming.'

fons luminis : so l. 293 *lucis caput*. Milton, *Paradise Lost*, vii. 364 ' Hither, as to their fountain, other stars Repairing in their golden urns draw light '.

282. Cf. l. 293.

irrigat, ' floods ' : see note on l. 594.

284. **primum quicquid fulgoris**. Duff : = τὸ ἀεὶ πρῶτον φῶς. Cf. ll. 131, 264.

ei : dat. of disadvantage, refers to the sun.

285. **quocumque accidit**, ' wherever it falls.'

licet cognoscere possis, as Duff says, pleonastic for either *licet cognoscas* or *potes cognoscere* : cf. ll. 494, 560.

286. **succedere** : in the original sense of passing below.

287. **inter quasi rumpere** : tmesis, common in Lucretius as in all early poets, especially in Greek. Cf. ll. 289, 299, 566, 583, 634, 883, 1128, 1268, 1374. So Ennius *cere comminuit brum*. Butler, *Hudibras*, pt. I, c. 1. 328 'that old Pyg- (what d 'ye call him) malion '. Hooker, *Eccl. Polit.* v ' creatures of what kind soever '. Lucretius uses it generally in separating prepositions from their verbs, though occasionally he divides up substantives *ordia prima*, iv. 32, for *primordia* ; for the inverted tmesis compare also *facit are* for *arefacit* vi. 962.

289. **qua** . . . **cumque** : tmesis. Cf. preceding note and l. 566.

291. **primum iactum fulgoris quemque** : almost as in l. 284.

292. **ratione**, 'method.'

videri: passive.

in sole, 'in the sunlight.'

293. Cf. ll. 282–3.

lucis caput: as *fons luminis*, l. 281. Cf. l. 601 *capite*.

294. **tibi**: ethic dat.: see l. 260.

295. **pendentes lychni**: lamps hanging from the ceiling. Some edd. read *lychini* (λύχνοι), on analogy of the old forms. Enn. *lūcīnorum*, *dracuma* (δραχμή), *tecina* (τέχνη). Cf. *Aesculapius*, *Alcumena*, 'Ασκληπιός, 'Αλκμήνη, from the dislike of the old Latins to certain combinations of consonants.

clarae . . . pendentes: for the omission of the copula see note, l. 13.

296. The pine torches would produce a thick, resinous, smoky light.

multa caligine, 'amid great darkness': abl. of attendant circumstances.

297. **ardore ministro**, 'by their fostering heat.'

298. **tremere instant**: *instare* is also used with *ut*.

instant, instant: epanalepsis or repetition; cf. l. 950–1 *umida saxa*, *umida saxa*; ii. 955 *vincere saepe*, *vincere*; iii. 12 *aurea dicta*, *aurea*. Cic. *Arat. prog. vocibus instat*, *vocibus instat*.

299. **inter quasi rupta**: tmesis as in l. 287.

interrupta: to be taken with *lux*.

300–1. An involved sentence. The order is *usque adeo properanter exitium ei* (dat. of disadvantage, = *exitium lucis*) *celatur celeri origine* (abl. of cause) *flammae ab omnibus ignibus*. Though light is continually dying out, the incessant radiation of newly born light conceals the destruction of the old light.

303. **ex alio** . . . 'from fresh and ever fresh supplies.'

subortu: ἅπαξ λεγόμενον.

304. **primum quicquid flammarum**: τὸ ἀεὶ πρῶτον φῶς. Notes, ll. 131, 264.

305. **ne credas**: of course final.

306. **ab aevo**: abl. of the agent, time is personified; cf. l. 222. The following infinitives depend on *cernis*.

309. **fati protollere finis**, 'to advance,' so 'defer the bounds set by fate'.

312. **proporro**: peculiar to Lucretius and Lucilius; lit. 'further in turn', 'as well.'

This line is corrupt as it stands: for *cumque* Munro suggested first *aeraque . . . solidumque . . . ferrum*, but later he changed *cumque* to *sēnĕ*, as being likely to have dropped out before *senescere*, 'ask for themselves whether you would believe that they grow old and decay.' It is very ingenious, but not convincing. The passage is probably hopelessly corrupt.

313. **non**: sc. *videmus*.

314. Notice the *p* and *v* alliteration. For the repetition on *perferre patique* see note, l. 5.

315. **finiti**: if they cannot bear the wasting influence of finite time, surely they cannot have existed for infinite ages past. They

are *mortalia*, they have an end and are doomed to perish, so they must be *nativa*, they must have had a beginning, therefore they are not immortal. Cf. note, l. 376.

316. **pertolerassent**: ἅπαξ λεγόμ., unless there is a case in Attius.

quae = *si ea.*

317. **tormenta aetatis.** Duff very happily compares Shakespeare, *Sonnet* 65 'The wrackful siege of battering days'.

privata fragore = *sine fragore*: cf. ll. 840–1 *orba pedum, manuum viduata . . . sine ore . . . sine vultu*; cf. l. 357 *plagarum expertia.*

318. **tuĕre**, here: *tuēre*, l. 92.

hoc: the all-embracing ether.

319. **si procreat . . .**: ironical.

320. **quidam**: as Pacuvius (from whom, Munro says, this passage is paraphrased) and the Stoics.

321. **corpore**: abl. of material.

322. Cf. ll. 257–8.

323. Therefore being subject to decrease and increase ether must be mortal. The line is much compressed for *debet deminui alendo et augendo, debet recreari cum recipit res.*

324. **genitalis origo**: as in l. 175, 'the first birth-time.'

325. **aeterna**, 'from everlasting.'

326. **supera**: as in l. 85; for *supra*, 'beyond,' 'further back than.'

bellum Thebanum: there was a lost epic, the Thebaid, describing an expedition against Thebes, like the Iliad describing an expedition against Ilium.

funera, 'destruction': *funus* is used in the singular in this sense by classical prose writers.

327–8. Notice the jingle, **cecinere, cecidere**, in exactly the same place in each line.

cecidere, 'vanished.'

330. **summa** = *haec rerum summa* = *mundus*, 'our world.' See note, l. 194.

331. **natura mundi** = *mundus*: cf. l. 59 and note.

exordia cepit: as in i. 149 *exordia sumet*: the metaphor is taken from beginning a web.

332. **etiam . . . nunc**: to be taken together as l. 17. Next line we find the position of the two words reversed.

nunc etiam: as in l. 20.

334. **organici**: here a subst., 'musicians,' as in ii. 412 *musaea mele, per chordas organici quae . . . figurant.*

melicos: direct from the Greek μελικός.

335. Possibly to be taken as a hendiadys.

336. **nuper.** Duff remarks, 'Epicurus was born in Samos in 341 B.C. three hundred years before Lucretius wrote.'

primus cum primis: emphatic. Cf. l. 59 *in primis primum.*

337. **possim**: consecutive subj.

338. **antehac**: contracted into a disyllable; cf. *anteacto*, l. 172.

340. **vexamine**, 'upheaval': ἅπαξ λεγόμενον.

341. **ex**, 'as a result of', 'after'.

342. **coperuisse**: contracted form for *cooperuisse*, *metri gratia*: cf. vi. 1068 *colescere* for *coalescere*.

343. **tanto quique magis**, 'so much the more.' *quique* is the abl. of *quisque*. Duff quotes Livy iii. 40 *dilectum primo quoque tempore haberi*, 'at the first possible opportunity.' Like the human body the earth is subject to terrible diseases or attacks, and like the human body it will some day perish owing to the severity of the scourge.

346. **ibi**, 'at that time', 'in that particular instance'.

347. **darent**: for the plqpf. *dedissent* which we should naturally expect. *darent* for *facerent*; cf. ll. 104, 421, 442 and l. 1340 *fera facta dedere*.

348. **videmur**: passive, 'we are proved to one another.'

349. **inter nos**: mankind as opposed to inanimate creation.

350. **atque**, 'as.'

illi: sc. *aegrescebant*.

351. **necessust**: this form is found frequently in Lucretius, Munro hesitates between reading *necessumst* and supposing a nominative *necessu*. Terence has *necessus fuit*. Lucretius has *necessis* genit. of *necesse* vi. 815. See note, ll. 56–7.

352. **cum**, 'endowed with'; so in ll. 364, 864 *fido cum pectore corda*, l. 904 *triplici cum corpore*. *cum* has the same force as the simple abl.

respuere ictus, 'to repel blows.' So Pliny, *N. H.* xxxvii. 57, of diamonds resisting blows,' *respuentes ictus*.

353. **sibi**: dat. of part affected.

queat: consecutive subj.

354. **intus**: properly, as Duff says, of rest within a place)(*intro* of motion into.

materiai: archaic genit.; see note, l. 67.

materiai corpora, 'bodies of matter', 'atoms'; which with *inane* (τὸ κενόν), l. 357, 'void,' make up the universe. See Introduction: The Philosophy of Epicurus. Munro gives as synonyms, *spatium*, l. 370, *vacuum spatium*, *locus*, *locus ac spatium*.

ante: adverb, i. e. in the first two books of this poem.

356. **posse** depends on *necessust*, l. 351.

durare: as in ll. 57, 61 *posse incolumis magnum durare per aevum*.

357. **plagarum expertia** = *sine plagis*; see note, l. 317.

inane: see note, l. 354. Duff: 'Void is exempt from blows because it is too impalpable to be affected by them.'

358. **neque . . . fungitur hilum**, 'and suffers not a jot'; lit. 'is acted upon' = πάσχειν: so i. 440. **faciet quid** = ποιήσει τι.

hilum: used adverbially; cf. note, l. 588. Festus explains *hilum putant esse quod grano fabae adhaeret, ex quo nihil et nihilum*. In l. 1409 we have the abl. *hilo*. Lucretius has also *perhilum*, 'very little,' vi. 576; ἅπαξ λεγόμενον.

359. **fit** (= *est*). **copia**, 'there is extent of room.'
circum : adverb.

360. **quo possint** : final subj. = *ut in eum locum* . . .
quasi : to apologize for the peculiarity of the idea, 'so to say'; cf. notes, ll. 496, 778. Notice the alliteration of *d*, and in the next line of *s*.
dissoluique : five-syllabled ending.

361. **sicut**, 'in this way.'
summarum summa, 'the entire universe'; see note, l. 194.

362. **qui** : for *aliqui*, or in more usual writing *ullus*, *quisquam*.
dissiliant : final subj.

363. **possint** : consecutive subj.
plaga : the blow or collision of the moving atoms; see note, l. 184.

364. Duff: 'But for void, all motion would be impossible: the presence of void is necessary to explain difference in weight between bodies equal in bulk.'
solido cum corpore : see note, l. 352.
uti docui : i. e. in i. 329 foll., esp. l. 330 *namque est in rebus inane*.

366. **ut**, 'as', 'like'.

367. **possint** : consecutive subj.
coorta, 'rise in mass.'

368. **corruere** : active, rare in this sense, but cf. l. 1325 *terram . . . fronte ruebant*.
hanc rerum summam, 'this world of ours,')(l. 361 *summarum summa*, 'the entire universe.'

369. **per ictus** : emendation for *pericli*, MS. reading. If *pericli* is retained, *cladem pericli* = 'perilous disaster': the genit. of quality acting as an epithet: cf. l. 201 *silvaeque ferarum*; note ll. 764, 1193 *murmura magna minarum*. See note, l. 201; Catull. xxiii. 11 *non casus alios periculorum*; Aesch. *Pers*. 436 συμφορὰ πάθους.

370. **natura loci** : periphrasis for *locus*; see note, l. 59.
spatium = *inane* : see note, l. 354.
profundi : subst. 'the space of deep void'; 'boundless', for limitless void enfolds the universe.

371. **possint** : final subj.
moenia mundi : so i. 73 *flammantia moenia mundi*, the fiery orb of ether that walls in the outer circle of the world. See ll. 457–70. Cf. Milton, *Paradise Lost*, iii. 721 'The rest in circuit walls this universe'.

372. Notice the *p* alliteration.

373. **haud praeclusa . . . caelo**, 'not closed to death'; i.e. the sky, earth, sun, sea, all will perish. Datives of disadvantage.

375. **immane** : adj. used adverbially, unless the MS. reading *immani* is retained: in which case *immani* is to be taken with *hiatu*. Cf. Verg. *Aen*. vi. 237 *vastoque immanis hiatu*. **respectat** 'looks towards'; cf. vi. 1234 *funera respectans*.

376. What is *mortalis* must be also *nativus*, things that have an end must have a beginning, things which perish cannot have existed from infinite time past. Cf. note, l. 315.

379. This line is repeated in l. 1217. Notice the *v* alliteration.

380. **cum**: causal.

cum maxima mundi membra, 'the sovereign members . . .' Notice the alliteration of six *m*'s. The sovereign members are fire and water which are always at strife, each endeavouring to gain the mastery over the other; witness the old legends of the poets.

381. **pio nequaquam** = *impio*: especially of civil war. Livy i. 32. 12 *puro pioque duello*, not a civil war.

382. **nonne vides**: rather late in the sentence for a question to be introduced.

aliquam: *finem* is here feminine: so in ll. 826, 1213, 1432; it is usually masc. though ante- and post-classical writers and poets use it in the feminine. There is only one instance of the plural with a feminine adj. Varro, *L. L.* v. 1. 13.

ollis: the archaic form of *illis*; so too in ll. 1291, 1390.

383. **vel cum** should be answered by another *vel*, but in l. 386 Lucretius changes the construction and there is an anacoluthon. It is met with occasionally in all the best Greek and Latin writers. Cf. note, ll. 447, 460, 851–3 *ut sint . . . habere*.

384. **exsuperarint**: for *exsuperaverint*: fut. perf. because *cum* is purely temporal. This is to take place by evaporation.

385. **facere intendunt**: the infin. after *intendo* is rare: it is poetical, and not in the best prose-writers.

neque adhuc: Duff = *sed nondum*. Other editors emend *patrantur* to *patrarunt*.

386. The anacoluthon begins with this line: we should expect *vel cum*.

tantum: acc. after *suppeditant*, sc. *aquae*.

ultra: adverb, 'besides.'

387. **diluviare**: ἅπαξ λεγόμενον. *minor* is occasionally followed by the pres. instead of the fut. infin. See L. & S. *minor* II. A. δ. Cf. *confidunt posse*, l. 390.

388–9. These lines are repeated from 266–7, practically word for word.

390. **confidunt posse**: see l. 387 and note.

omnia: object to *siccare*.

391. **possit**: in Lucretius *prius quam*, *ante quam* take the subj. unless the *quam* clause precedes *ante* iii. 973 *quam nascimur ante*, or *prius* vi. 979 *quam adgredior . . . prius*. Munro gives various instances at iii. 973. 'Before water can attain the end of its endeavour.'

392. **aequo** = *ancipiti*, 'undecided.'

certamine . . . cernere certant, 'strive to decide. . . .' *cerno* = *decerno*, in a different sense in l. 782. Observe the assonance.

394. **cum**: concessive.

interea, 'by the way.' Cf. note, l. 83.

superantior, 'predominant': ἅπαξ λεγόμενον.

fuerit: subj. as *regnarit* in next line.

396. **superavit et ardens**: emendation for *superavit et ambens*, other edd. read *superāt et lambens*, contracted perfect. Cf. i. 70 *inritāt animi*, vi. 587 *disturbāt urbis*.

397. **avia**, 'dashing wildly from the course'; ἔξω δρόμου, with *vis*.

rapax = *praeceps*: cf. L. & S. *rapio* II. Notice *rapax*, *raptavit*.

398. **aethere toto**: abl. of place where. Cf. l. 254 and note.

400. **magnanimum**: Duff, 'aspiring,' perhaps sarcastic.

repenti: here only in the oblique case; *repentinus* is generally used for cases other than the nominative.

401. **deturbavit equis**, 'dashed, hurled down from his horses.'

cadenti obvius, 'meeting him as he fell.'

402. **aeternam lampada**: as Duff says, Lucretius is trying to prove the sun is not eternal. Consequently the epithet must be considered to be a stock one. Cf. l. 514 *aeterni sidera mundi*. See note, l. 476.

succepit, 'caught from him': i.e. in turn, almost = Greek διάδοχος.

403. **redegit**, 'got in hand.' Ov. *Met.* ii. 398 *colligit amentes et adhuc terrore paventes Phoebus equos.*

404. *suum per iter gubernans, cuncta recreavit* is the order.

suum does not refer to the subject of the sentence *sol*, but is rather equivalent to *proprium*. Cf. Verg. *Aen.* vi. 232 *Aeneas . . . imponit suaque arma viro* (i.e. *arma Miseni*) or Verg. *Aen.* vi. 152 *sedibus hunc refer ante suis et conde sepulcro*; Ov. *Fast.* ii. 678 *clamato 'suus est hic ager, ille tuus'*.

405. **scilicet**: ironical; for *scire licet* rather than *sci* (imperative) *licet*. See Lindsay's *Short Historical Latin Grammar*, p. 124. Its meaning is equivalent to δηλονότι, 'you must know.'

Graium: for *Graiorum*.

406. Translate, 'which is all too widely at variance with. . . .'

repulsum = *remotum*.

407. **materiai**: as in l. 354; see note, l. 67.

408. **plura**, 'more than usual.'

409. **inde** = *deinde*, 'and then.'

revictae, 'vanquished in turn in some way or other.'

410. **torrentibus**, 'the glowing air.'

aut, 'or else.'

411. **coortus**, 'gathering itself together.' Joshua iii. 16 'the waters stood and rose up upon an heap'; Psalm lxxviii. 14 'He made the waters to stand on an heap'.

412. **ut fama est**: as l. 405 *ut veteres Graium cecinere poetae*.

quando: temporal, not interrogative, in the days of Deucalion.

413. After **ubi vis** take l. 414, then **aliqua . . . recessit**.

aversa recessit, 'was turned aside and withdrew.'

415. **constitĕrunt**: cf. *fuĕrunt*, l. 474: the meaning is as in Old Testament, Genesis viii. 3 'the waters were abated'.

416-18. These lines are very similar to ll. 68-9, *q.v.* for notes.

417. **profunda**: subst., 'depths'; it also means rarely 'the heights'.

fundarit: subj. of indirect question after *ponam*.

418. **ponam** = *expediam*, l. 113.

ex ordine, 'next in order.'

419–22. Repeated i. 1021–4. Notice the three abl. together.

consilio, 'by design.'

ordine suo, 'in its right place.'

sagaci mente, 'by keen intelligence.'

consilio. The whole gist of the Epicurean theory is that the concourse of atoms was merely a fortuitous collision; there was no design or plan in their combining together.

420. **suo**: contracted and scanned as a monosyllable. Cf. iii. 1025 *sis oculis*. See L. & S. *suus* init.

421. **darent**: indirect deliberative question. For *darent* = *facerent* see note to l. 347. Cf. l. 442.

422–6. Repeated from ll. 187–91.

427. **vulgata**, with *primordia*, 'spread abroad.'

428. **omne genus**: accus. used adverbially. Lucretius is very fond of the phrase (it recurs l. 437) and it is common in the best writers. He has also *quod genus*, ll. 478, 608; *hoc genus*, *id genus*.

coetus, motus: direct accus., governed by *experiundo*. Notice the archaic form of the gerund. See note, l. 66. This line occurs in i. 1026.

429–31. These lines are similar to ii. 1061–3.

ea. Duff: 'The subject, which has previously been atoms generally, is suddenly restricted to a particular concourse of them.'

430. **exordia**, 'rudiments,' the rudimentary formations of earth, sea, and sky. Cf. Verg. *Ecl.* vi. 33 *ut his exordia primis omnia et ipse tener mundi concreverit orbis.*

saepe. Because, in the boundless universe, new worlds such as ours are continually being created; for as they perish new ones must be born to take their place, since atoms are indestructible and cannot merely vanish when a world perishes: they must so to speak be reincarnated in another world.

431. **terrai**: archaic genit.; as ll. 28, 67.

animantum: see note, l. 69.

432. **hic** = 'at this time': again l. 1002 = *tum*.

rota = *orbis*, l. 564, 'disk.' All was chaos before the atoms began to combine out of the great whirling, seething mass.

433. **mundi**: here as often = *caeli*; cf. l. 454.

435. **nostris rebus**, 'our things,' 'the things of our world,' 'the things we see.'

videri: passive.

436. Munro translates: 'But only a strange stormy crisis and medley gathered together out of first beginnings of every kind.'

tempestas: L. & S. *tempestas* II. B. 2.

moles. Ov. *Met.* i. 6–7 *unus . . . naturae vultus in orbe quem dixere chaos: rudis indigestaque moles.*

437. **omne genus**: see note, l. 428.

principiis = *primordiis*, metri gratia: see note, l. 184.

quorum. Munro hesitates between making this depend on (1) *discordia*, (2) *intervalla*, &c. The former seems slightly preferable.

438–9. Notice the very strong asyndeton: see l. 75.

turbabat governs all these accusatives.

conexus, 'connexions.'

concursus, 'clashings.' These two lines occur in ii. 726–7.

proelia miscens: in prose would be *proelia conserens*.

440. The atoms are of different size, shape, and also weight. Cf. l. 184.

figuras, 'shapes': sometimes = εἶδος or ἰδέα of Democritus, meaning 'atoms', in Lucretius. Take *quod* from the following line, at the beginning of this sentence.

441. **sic** = *sicut erant*, 'just as they were.'

442. Translate, 'nor fall into mutually harmonious movements.' For *motus dare* (= *facere*) see notes, ll. 347, 421.

443. **inde loci**: so too ll. 741, 791 (cf. l. 807 *ubi loci*, and *postea loci*, 'afterwards'); partitive genitive, 'in the next place.' Observe the constant repetition of the *dis-* and *se-* in the compounds in the next six lines. Duff adds that *dis-* denotes the separation of several, *se-* of two things.

444. **discludere mundum**, 'mark off the world.'

446. **secernere caelum**. Cf. Genesis i. 6 'Let there be a firmament in the midst of the waters . . . called the firmament Heaven'.

447. **sorsum . . . sorsus**. Lucretius uses *sorsum*, *seorsum* and *sorsus*, *seorsus* quite indifferently. In five lines iv. 491–5 he has *seorsum* once, *seorsus* twice, *sorsum* twice. In ii. 202 *deorsum* trisyllable, ii. 205 *deorsum* disyllable. See note on *sursum*, l. 465. Notice the change in construction from the infinitive to *ut* consecutive with the subj. See note, ll. 383, 460.

secreto umore, 'with water unmixed' = *mero umore*.

448. **secreti**: with *aetheris*, 'of ether unmixed' not with *ignes*; i. e. the heavenly bodies.

449. **quippe etenim**. For the pleonastic expression cf. note, l. 126.

terrai: as in l. 431. See note, l. 67.

450. **perplexa**: sc. *inter se*; as in l. 452 'closely entangled'; in ii. 394 we have *perque plicatis* (*elementis*).

451. **in medio**. The accus. would be more natural after *coibant*, but there is also the idea of rest coming from *capiebant sedis*.

453. **tam**: for *tanto*; but see l. 487 where *tam* again corresponds to *quanto*, but l. 489 *tanto*.

454. **efficerent**: consecutive subj. Notice the *m* alliteration.

magni moenia mundi (= *caeli*): the fiery ether; see note, l. 371.

455. **levibus**: observe the quantity of the first syllable.

456. **minoribu'**: see note, l. 53. Ether and fire was composed of the very smallest smoothest atoms; therefore its light can pass

through horn: on the other hand olive oil which runs slowly must be composed of larger or hooked atoms.

457. **rara**, 'porous.'

foramina, 'the openings' or 'pores' in the earth through which the atoms pass out. For the passage ll. 457–70 see note on l. 371.

459. **lĕvis**: translate adverbially as *gravis*, l. 497.

458. **se sustulit.** Milton, *Paradise Lost*, iii. 716 'And this ethereal quintessence of Heaven Flew upward'. Munro quotes Manil. i. 149 *ignis in aetherias volucer se sustulit auras . . . flammarum vallo naturae moenia fecit.*

460. **non alia longe ratione ac**: so in l. 1030 'much in the same way as . . .'

videmus has no construction depending on it: see note, l. 383.

461. Cf. ii. 319 *herbae gemmantes rore recenti.*

462. **radiati**, 'glancing with bright rays'; as in l. 700.

464. **ut**, 'as.'

fumare, 'to steam.'

465. **omnia quae**, 'mist and steam (or vapour).'

sursum. Lucretius also uses *sursus.* Cf. ii. 186–9 *sursum* three times, *sursus* once. See note, l. 447.

conciliantur might have been the future perf. *in alto*, 'on high.'

466. **corpore concreto**: abl. of attendant circumstances, 'with a closely cohering body,' i. e. clouds are substantial compared with mist: *nubila* (1) subject, (2) in apposition to *omnia*. Cf. vi. 482 *et quasi densendo subtexit caerula nimbis.* Verg. *Ecl.* vi. 34 *et ipse tener mundi* (= *aetheris*) *concreverit orbis.*

467. **diffusilis**: *ἅπαξ λεγόμενον*, 'expansive.'

468. **circumdatus**, 'sweeping round.'

470. **avido complexu**: so in ii. 1066 *avido complexu quem tenet aether.*

saepsit. Munro cites Milton, *Paradise Lost*, iii. 721 'The rest in circuit walls this universe', and vii. 264:

'Expanse of liquid pure
Transparent elemental air, diffused
In circuit to the uttermost convex
Of this great round'.

And compares ll. 500 foll.

471. **hunc**: i. e. *aethera.*

exordia, 'rudiments'; see note, l. 331.

472. **interutrasque**: again ll. 476, 839, 'midway between earth and ether.' Cf. Arist. *Av.* 187 *ἐν μέσῳ δήπουθεν ἀήρ ἐστι γῆς*, i. e. midway between earth and heaven: an adverb; cf. *interea.* For the form of the termination Munro compares *alias* and *foras.*

473. **quae**: translate as *et ea.*

474. **quod**: the conjunction. Notice *fuĕrunt* as in l. 677; cf. *constitĕrunt*, l. 415.

475. **levia**: repeat the *tam.*

labier: archaic infin. for *labi*; see note, l. 51.

oras: see note, l. 85.

476. **ita**, 'though they are placed . . .'

ut, 'yet they . . .'

corpora viva: object to *versent*.

viva: a stock epithet; see notes, ll. 402, 538 on *vivit*.

477. **exstent** = *sint*: see notes, ll. 138, 144.

478. **quod genus**, 'just as,' adverbial; see note, l. 428.

in statione . . . manere: a very frequent phrase in Lucretius, 'remain stationary,' 'at rest'; again ll. 517–18.

479. **cum**: concessive.

moveantur: consecutive subj.

480. Notice the initial and internal *r* alliteration for the idea; cf. ll. 480–8. Munro 'briefly expressed by Verg. *Ecl.* vi. 35 *tum durare solum et discludere Nerea ponto coeperit*'.

retractis, 'when these were withdrawn.'

481. **plaga**, 'the level belts of sea.' Greek root πλακ, so πόντου πλάξ, 'ocean plain.'

482. Strong initial and internal *s* alliteration.

fossas, 'the hollows.' Duff = κοίλους τόπους.

483. **in dies**: *in dies* is used where there is any sense of increase, *quotidie* when there is no alteration; cf. l. 706.

quanto: followed lower by *tam* instead of *tanto*.

circum: an adverb.

aetheris aestus, 'the heats of ether.'

aestus: the subject.

484. **cogebant . . . terram . . . in artum**, 'compressed into a close mass.' Cf. *Aetna* 109 *non omnis in artum nec stipata coit*.

485. **extrema ad limina**, 'on its outer edges.'

486. **in medio . . . suo**: to be taken with *coiret*.

condensa: for *condensata*; very rare.

487. **tam**: see note on l. 453.

corpore: sc. *terrae*.

salsus sudor = ἱδρὼς τῆς γῆς. Notice the *s* alliteration.

488. Observe how often *a* recurs in this line.

camposque natantis, 'the plains of water,' or 'watery waste.' Cf. Verg. *Georg.* iii. 198 *campique natantes*: lit. 'floating fields' = sea.

489. **foras**: of motion outside. *foris*: of rest outside, or as in l. 543 of motion from without. Lucretius, however, does not always keep the distinction.

490. **alta** with *fulgentia templa* forms the object of *densebant*, 'condensed,' 'made more substantial': as Duff says each reinforcement of particles squeezed out of the earth made ether more substantial in consistency.

491. **templa**: see notes, ll. 103, 521. Cf. l. 1436 *mundi magnum versatile templum*.

492. **montibus**: dative of advantage. The hills gradually rose.

494. **tantundem pariter**, 'to one uniform level,' rather pleonastic expression; cf. notes, ll. 126, 245, 285.

495. **terrae . . . pondus**, 'the ponderous mass of earth': cf. l. 1242 *argenti pondus plumbique potestas*, l. 1286 *ferri vis aerisque*. See too ll. 557, 720, 726.

496. **constitit**, 'consolidated.'

quasi: apologetic for the strange word *limus*, 'slime' as applied to *mundus*; see notes, ll. 360, 778.

497. **gravis**: translate adverbially, as *levis*, l. 459.

498. Notice the recurrence of *i*.

aer: the lower, thicker atmosphere.

aether: the higher, purer ether.

499. **liquidis**, 'clear-streaming.'

omnia gathers up the substantives in the preceding line.

pura: to be taken predicatively.

500. **alia**: sc. *relicta sunt*. See note on l. 470.

501. Notice the dactylic hexameter to emphasize the idea of lightly-moving ether.

super follows its case here. Ov. *Met.* i. 67 *liquidum et gravitate carentem aethera nec quicquam terrenae faecis habentem.*

502. **turbantibus aeris auris**, 'the troubled currents of air.'

turbantibus: as *turbare*, l. 504, intransitive. So in ii. 126. Cf. l. 831, *vertere* for *verti*.

503. **haec omnia**: all this troubled air, the lower atmosphere.

504. **turbare**: intransit.; as l. 502.

505. **certo . . . impete**, 'with steady sweep.'

impete is archaic for *impetu*: common in Lucretius. In vi. 327 he has the genitive, *impetis*.

506. **modice . . .**, 'gently and with uniform effort.' Notice how Lucretius uses an adverb and abl. of matter as parallels.

507. **Pontos**: the Euxine flows with a steady current towards the Mediterranean. Seneca, *N. Q.* iv. 2. 29 *Pontus . . . adsidue fluit . . . in unam partem semper pronus et torrens.* Shakespeare, *Othello*, iii. 3 'Like to the Pontick sea Whose current Ne'er feels retiring ebb, but keeps due on To the Propontick'.

508. The steady rhythm of the line is intended to express the steady flow of the Pontus. Gray's *Elegy* 'They kept the noiseless tenor of their way'.

509–33. Munro: 'This passage . . . stands in no connexion with what precedes and follows. l. 534 should at once follow l. 508. . . . The passage generally interrupts the fine flow and connexion'. It was in fact probably a later addition which was never properly grafted into the book.

509. **sit**: indirect question. As Duff remarks, there is no special mention of the planets here or elsewhere in the book.

510. Here Lucretius appears to hesitate to assert that the heavens revolve, though in ll. 505 and 1436 *mundi magnum versatile templum* he speaks definitely of their revolution. l. 624 Democritus believes in the revolution of the sky. Here the first possible reason is given for the movement of the stars.

511. **ex utraque parti**, 'at each end' or 'pole' of the axis of the heavenly sphere; the north pole or south pole.

parti : archaic abl. for *parte*. See note on l. 74.

polum is the object, **aera** the subject of *premere*.

512. **tenere**, 'confines it.'

utrimque, 'at both ends.' That is to say, the sphere of heaven revolves on its axis; this axis must be kept steady, which is done by two currents of air pressing each pole (each end of the axis) on the outside and keeping the axis firm in its place; then ll. 513–14 to make the sphere revolve we must have a third current of air, which may blow on the poles above the sphere in the direction in which the sphere moves, or ll. 515–16 it may blow underneath the sphere in the opposite direction.

513. **alium** : sc. *aera*, the third current of air.

supra : an adverb.

514. **volvenda** = *volventia* (for *se volventia*) *lustra*, l. 931; l. 1276 *volvenda aetas*. In Lucretius the gerundive is the equivalent of the present participle in meaning. So Verg. *Aen*. ix. 7 *volvenda dies*; cf. **secundus** : 'following' from *sequor*.

aeterni : see note on l. 402.

515. **alium** : sc. *aera fluere*.

subter : adverb.

subvehat : final subj.

516. **fluvios** is of course the subject to **versare**.

rotas atque haustra, 'waterwheels and waterscoops,' for the purposes of irrigation: the river makes the wheel revolve by flowing under not over it, then the wheel brings up the scoops one after another full of water; the scoops are fastened on the outer circumference of the wheel.

517. **etiam quoque** : pleonastic; cf. l. 126.

est uti possit = *potest* : also pleonastic; cf. l. 146.

manere in statione : as in ll. 478–9.

518. **tamen cum**, 'even while.'

signa : i.e. *astra*.

519. **rapidi aestus** : the subject, 'swift moving heats of ether.'

inclusi : sc. *in signis*, 'inside them.'

520. **viam**, 'a way of escape.'

ignes : object of *volvunt*.

521. **summania** : ἅπαξ λεγόμενον. Jupiter Summanus was the god of the sky who caused thunder at night; connected with *mane*, the god who precedes the dawn. Here 'the quarters of the sky at night'.

522. **aliunde . . . alicunde** : pleonastic, from some other source.' = *ab aliquo alio loco*. Duff remarks that the phrase = ἄλλοθέν ποθεν.

523. **ignis** : acc. plur.

serpere, 'glide.'

524–5. **euntis** (nom. plur. with *ipsi*) . . . **pascentes** : asyndeton; cf. 692–3 *serpens . . . lustrans*.

corpora is object to *pascentes*. Duff: 'The food of the stars is fire.' Cf. i. 231 *unde aether sidera pascit*? Verg. *Aen*. i. 608 *polus dum sidera pascet*. Duff quotes Seneca's theory as to comets. *N. Q*. vii. 21. 2 *ignium modo alimentum suum sequitur*.

526. **sit**: indirect question.

ponere certum, 'to lay down for certain.'

527. **possit fiatque**: indirect questions after *doceo* . . .

per omne, 'throughout the whole universe': as in l. 530.

528. **varia ratione creatis**, 'formed on varying designs.'

529. **sequor disponere**: for *pergo disponere*; cf. iii. 420 *pergam disponere*.

sequor: with infin. only here, though its compounds *exsequor*, *persequor* are used with the infin.

pluris, 'a number of.'

530. **quae possint esse**, 'which may exist for . . .'

531. **siet hic**: emendation for MS. reading which cannot be translated. It is an archaic form of *sit*, and may be traced back to an old optative form (cf. note, l. 196) *s-ie-m*, Greek ἐσ-ιε-μ = εἴην.

532. **vegeat**: a rare verb found in Ennius; it is the transitive of *vigeo*, with *motum*, 'imparts a lively movement to . . .': consecutive subj.

sit: indirect question.

quae: interrog.

earum: sc. *causarum*.

533. Notice the *p* alliteration. In l. 1453 we find the still stronger phrase *paulatim . . . pedetemptim progredientis*.

progredientis: the adjectival genitive, 'it is not characteristic of. . . .'

534. **ut**: final.

535. 'It is proper that the earth's weight should pass away and decrease': i.e. on the lower side, underneath, subter.

evanescere et decrescere: an instance of hysteron proteron, as ll. 625–6 *evanescere . . . imminui*. Lucretius seems to think that the surface of the earth is more or less flat (but see note, l. 764), both above and beneath, and that its weight gradually decreased underneath in order to preserve its position in the middle of the world, for he knew nothing of the laws of attraction.'

536. **naturam**, 'substance' or 'consistency'.

537. **uniter aptam**: a favourite phrase of Lucretius, ll. 555, 558, 'formed into one being.'

uniter: a strange form of the adverb, cf. *duriter*, l. 1402, though as Duff remarks the form of the genit. and dat. of *unus* make it more easy to account for.

538. **partibus**: dative after *coniunctam . . . aptam*.

vivit: subject is *terra*; as Munro says it seems harsh to apply this verb to *bruta terra*. But probably the parallel case of the human body which he is about to draw influences his choice of words. See too the note on *viva*, l. 476. Cf. l. 402.

539. **non est oneri**: sc. *terra* (subject) and *auris* (dative of disadvantage).

oneri: predicative dat., as l. 541. 'The earth does not weigh heavily on the airy portions of the world.'

540. **homini**: dat. of possessor.

pondere: abl. of description.

541. **oneri**: as in l. 539.

543. **foris**, 'from without.'

imposta: contracted for *imposita*. Cf. *compostus*, *oppostus*, *praepostus*, *repostus*, *suppostus*, *dispostus*, *postus*.

545. **magni**: locative of price with *refert*. This should not be called a genitive of price as it commonly is. The locative, subsequently mistaken for the genitive, hence *minoris*, was used for vague, general expressions of value; the ablative was used to express exact price. Cf. Hor. *Sat*. ii. 3. 156 *quanti emptae? parvo. quanti ergo? octussibus*. Notice the length of the first syllable of *refert* (perhaps for *rei fert*).

quid . . . queat res: the construction of *quid* is the same as in l. 87; see note and l. 88.

queat is indirect question. The reading is doubtful; Munro suggests *obeat* in place of *queat* = *quod munus obire debeat*, 'what its proper function is.'

546. **aliena**, 'an alien body': as *peregrinus*, 'foreign,' from a strange country.

547. Notice the frequent recurrence of *a*.

aliunde is redundant; as if one body is *alienus*, the other which is brought to it must be brought *aliunde*.

auris: dat. after *obiecta*.

548. **pariter**: at the same time as the airs.

ab: translate 'at.'

549. **eius**: i. e. *mundi*.

videtur: passive.

nobis (dat. of possessor): sc. *certae partes esse videntur*.

551. **supra**: preposition, to be taken with *se*.

omnia quae supra se sunt is the object to *concutit*, and is equivalent to *omnem aera* or *omnes auras*.

552. **posset**: sc. *terra*, as subject.

554. Notice the awkward rhythm.

haerent: subject is *terra et aer*.

555. **uniter apta**, 'framed into one being': as in ll. 537, 558.

556–63. In iv. 898–906 Lucretius says minute bodies can guide and control large bodies, the wind fine though it is drives on the heavily laden ship, the ship is guided by a little rudder which in its turn is controlled by a man's hand; so too great weights can be moved by blocks and pulleys.

556. **magno pondere**: abl. of description, equivalent to an adjective, to be taken with *corpus*.

nobis: probably dative of advantage, though it might be dative of possessor.

557. **vis animai**, 'the force of the soul': see note. l. 495. *animai*: archaic genit. Cf. ll. 28, 67.

tenuissima: the soul is made up of the finest atoms, impalpable and almost incomprehensible. See Introduction, The Philosophy of Epicurus.

559. **iam**, 'actually': as in l. 1066.

560. **quid potis est**: see note, l. 1. Other editors, misled by l. 563, emend to *animi*, 'of the reason.'

561. **quantum . . . valere possit**: cf. l. 285, pleonastic for *quantum valeat*, indirect question.

563. **nobis.** Duff, i. e. *corporibus nostris.*

564–5. Duff quotes two interesting passages which show how absurd this conclusion of the Epicureans seemed to be to other philosophers. Heraclitus held that the sun was εὖρος ποδὸς ἀνθρωπείου. Seneca, *N. Q.* i. 3. 10 *solem, quem toto terrarum orbe maiorem probat ratio, acies nostra sic contraxit ut sapientes viri pedalem esse contenderent*; Cic. *Acad.* ii. 82 *quantulus nobis sol videtur! mihi quidem quasi pedalis. Epicurus autem posse putat etiam minorem esse eum quam videatur.*

nimio = *multo*, abl. of measure: see L. & S. *nimius* II. 2. b.

solis rota: as in l. 432. *solis rota nec ardor* is probably to be taken together as a hendiadys, 'the sun's blazing wheel is neither greater nor less.'

565. To the Epicureans the senses and feelings are the standard of truth, the ground of certainty; the only qualification is that one must draw correct inferences from the evidence of the senses (ἐνάργεια, *perspicuitas*): all other reasoning is mere words.

566. **quibus . . . cumque**: tmesis; see note, l. 287. Cf. l. 289.

ignes: subject.

lumina: object.

567. **adicere**: in i. 689 we have the substantive, *adiectu tangere*; translate 'radiate their light upon us'. Cf. l. 576 *iactat . . . lucem*, and l. 600, note on *coniectus eorum.*

568. **illa**: i. e. *spatia*, 'those distances.'

libant: cf. l. 260.

569. **nil**: adverbial, 'not in the slightest.'

ad speciem . . . contractior, 'narrowed in appearance.'

ad, 'with regard to': cf. iii. 214 *ad speciem . . . ad pondus.* It can hardly be, as Duff supposes, 'to the eye' here; in that case we must have had the dative and not *ad.*

571. **loca**: i. e. 'spots on the earth'.

loca mulcent: so in iii. 141 *haec loca circum laetitiae mulcent.*

572. **hinc**, 'from here on earth': as l. 584.

filum: properly 'thickness'; here and ll. 581, 589 'size'.

videri: passive.

vere, next line, 'in their real dimensions,' should be taken with *videri.*

574. **nil adeo**, 'nothing at all': as in vi. 1170.

adeo emphasizes the word it follows.

575. **notho**, 'borrowed.' Catull. xxxiv. 15 *notho es dicta lumine Luna.* Notice the *l* and *u* alliteration of *luna . . . loca lumine lustrans.*

576. **iactat . . . lucem**: cf. ll. 566–7 *lumina . . . adicere.*

577. **quidquid id est**, 'be that as it may': so in l. 1252.

nilo: abl. of measure, with *maiore*, 'not at all greater.'

figura: abl. of description.

578. **quam**: sc. *figurā qua cernimus lunam ferri* . . ., than the form that we see the moon sweeping along with.

579. **prius**: do not take *prius* until you reach *quam*, l. 581.

580. **specie confusa**, 'blurred in appearance': objects lose all sharpness and are not clearly defined at a distance.

581. **minui**: sc. *videtur.*

filum: as in l. 572.

581–4. This is rather a complicated sentence. Take *quandoquidem* . . . *praebet* first, then *quapropter* . . . *necesse est* with *hinc* . . . *in alto*, lastly *ut est* . . . *quantast.*

videatur is passive and depends on *necesse est.*

hinc, 'from here on earth': as in l. 572.

ut has nothing to do with *videatur*, but belongs to *cumque*, tmesis: see note, l. 287.

utcumque = *ut*, 'exactly as it is defined in its outlines (**oris extremis**, 'its extreme edges') and precisely as large as it is.'

quanta . . . **quanta** = *quantacumque*: cf. *quisquis* = *quicumque*, *quoquo* = *quocumque*: cf. *utut*, *ubiubi.*

585. This line is connected closely with l. 590; ll. 586–9 is a parenthesis containing an illustration drawn from fires on earth.

587. **dum** . . ., 'as long as their flickering is distinct.'

cernitur, 'perceived' by the senses.

588. **perparvum quiddam mutare** . . ., 'to change their size to a very little degree in either direction' (i. e. either by increasing or decreasing in appearance).

perparvum quiddam: adverbial acc. Cf. *nil*, l. 569, and *hilum*, l. 358.

589. **alteram utram**: a harsh elision. Elsewhere, cf. l. 685 *alterutra*, Lucretius avoids it by combining into one word, *alterutrum.*

filum: as in l. 572.

quo longius absunt, 'proportionately according to their distance away.'

quo: abl. of measure.

590. **scire licet**: referring back to l. 585. 'You may conclude that the fires of ether. . . .'

perquam pauxillo (abl. of measure), 'in an extremely minute degree.' Notice the *p* alliteration.

591. **exigua parte brevique**: abl. of measure, 'by a minute, insignificant fraction.'

592. **illud**: referring to what follows.

593. **tantulus**, 'insignificant.'

queat: indirect question.

594. **quod** . . . **compleat** . . . **perfundat**: consecutive subj.

rigando, 'by flooding': so iv. 200–3 *solis* . . . *lux ac vapor* . . . *cernuntur* . . . *per totum caeli spatium diffundere sese perque volare mare ac terras caelumque rigare.* So ll. 281–2 *sol irrigat* . . . *caelum.*

595. **calido** . . . **vapore**: see note, l. 236.

596. This line is omitted: l. 584 had crept in here by mistake. Cf. note, l. 771.

597. **hinc**, 'from this spot,' the sun.

patefactum, 'opened up.'

unum : emphatic, from its position in the line, 'one single.'

598. **largifluum** : ἅπαξ λεγόμενον.

scatere : third conjugation ; see note, l. 40. In l. 952 Lucretius uses the same two verbs in combination ; but here *erumpere* is transitive governing *lumen*, in l. 952 it is intransitive.

599. **sic** : with *conveniunt* ; as in l. 600.

600. **sic** : with *confluit*.

coniectus eorum, 'the mass of them thrown together' : see note on *adicere*, l. 567.

601. **capite**, 'fountain head' : as in l. 293.

602. **aquai** : archaic ; see note, l. 67.

603. **campis** : abl. of place.

riget . . . redundet : indirect question.

604. **etiam quoque** : pleonasm ; cf. notes, ll. 126, 245.

est . . . uti, 'it is possible that . . .'

non magno, 'though it is not great.'

igni : archaic abl.

605. **percipiat**, 'take possession of,' 'occupy' : retaining the old use of *capio*. L. & S. *percipio* I. A. Lucretius uses it frequently, iii. 79 *vitae percipit humanos odium*, iv. 729 *percipiunt oculos*, iii. 28 *me . . . voluptas percipit*, where, as Duff remarks, Cicero would have said *percipio voluptatem*.

calidis fervoribus : cf. note, l. 236.

606. **ita** : to be taken with *ut*.

607. **queat** : consecutive.

608. **quod genus**, 'even as' : so in l. 478 ; cf. note, l. 428.

segetes stipulamque : one would expect *in* or *ad* with acc. after *accidere*. Munro quotes Plaut. *Stich*. 88 *vocis sonitus auris accidit*.

611. **caecis fervoribus** : abl. of description = 'invisible.'

612. **sit** : consecutive subj.

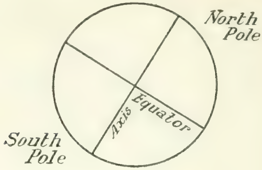
613. **aestifer**, 'laden with heat.'

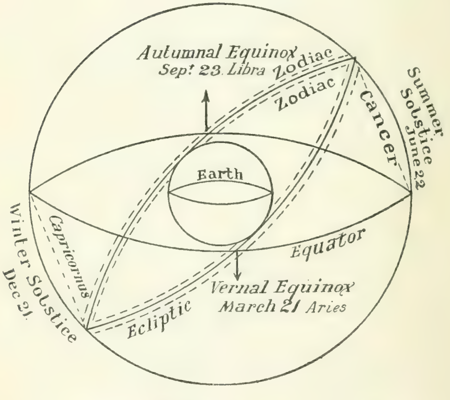
tantum : (1) 'merely', to be taken with *aestifer* ; (2) 'to such a degree', to be taken with *exaugeat*, i. e. that little though the sun seems its rays have such power.

Munro quotes Tyndall who calls this 'a remarkable passage', and proves that the sun's invisible rays far surpass the visible rays in heating power, in fact 98 per cent. of the heat comes from invisible rays. A series of plans will probably best explain to the reader the astronomical terms used by Lucretius in this and other passages. The explanations of the plans are largely drawn and condensed from Mr. Duff's account of the Celestial Sphere.

The axis is the direction of the earth's rotation. As we do not notice this rotation the heavenly bodies seem to revolve round us. The sun therefore seems to rise and set every day. It also seems to travel round the sky once a year owing to the fact that the earth revolves on its orbit round the sun. The ancients believed that the earth was at rest in the centre of the universe. The North and South

Poles are the points where the axis meets the sphere. The Equator is an imaginary line drawn round the earth midway between the poles at right angles to the axis.



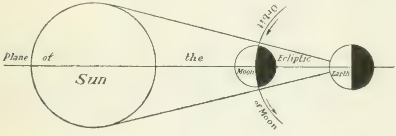


The Ecliptic is the apparent path of the sun among the stars (*orbis*, l. 648). The Nodes or Equinoxes (*nodus*, l. 687) are the points of intersection of the Ecliptic and Equator, when the days and nights are of equal length, on or about March 21 in the sign of Aries (l. 687), and on or about September 23 in the sign of

Libra. The daily revolution then coincides with the Equator, resulting in days and nights of equal length.

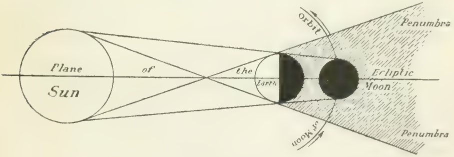
The Solstices or Tropics (so-called because the sun seems to stand still and to turn back), l. 617, are the points in the Ecliptic when the sun is furthest from the Equator, June 22 in the sign of Cancer (l. 617) when we have the longest day, December 21 in Capricorn (l. 615) when we have the longest night, the greater half of the Ecliptic being above and below the Equator in turn, resulting respectively in the longest day and longest night.

The Zodiac (so-called from the animals ζῴδια, after which the twelve signs are named, l. 691) is a narrow belt of sky on each side of the Ecliptic; it is divided into twelve equal parts, six north, six south of the Equator. The system was evolved in Babylon at least as early as 2000 B.C.



Eclipse of the Sun (ll. 753–5).

The Moon passing on her orbit between the Sun and the Earth intercepts the light of the Sun and causes a solar Eclipse. If the Moon travelled in the plane of the Ecliptic there would be a solar Eclipse whenever there was a new moon.



Eclipse of the Moon (ll. 762–4).

The Moon passes through the Zodiac once a month. Her orbit is slightly inclined to the Ecliptic; if it coincided with it the Moon would pass between the Earth and the Sun, causing an Eclipse every month. The Penumbra is the *coni umbras*, l. 764.

614. **ratio**, 'explanation.'

615. **quo pacto**, 'in what way.' *pacto* = *modo* or *ratione*.

partibus, 'positions in summer.'

aegocerotis, the Greek for *capricorni*, depends on **flexus**, 'the midwinter turning-point of Capricorn.' *flexus* = *metas*: the metaphor is from chariot-racing.

adeat: indirect question.

617. 'To the solstitial goal of Cancer.' There are two solstices in the year, the summer solstice when the sun is nearest the equator in the sign of Cancer, June 22, and the winter when it is furthest away in the sign of Capricorn, December 21. The solstice received its name from the fact that the sun seemed to stand still when it reached the turning-point.

vertat: indirect question. Contrast *metas*, l. 690.

618. **lunaque**: sc. *quo pacto*.

videatur: indirect question, passive.

obire, 'to pass over.'

mensibus, 'all the months', 'every month'; so 'once a month'.

619. **in quo cursu**: lit. 'in which course', 'a course which the sun takes the period of a year to traverse'.

620. **non . . . simplex**: emphatic, 'no single.'

621. **id**: the subject to *videtur*, 'that view seems likely to be even with (or among) the first (*vel cum primis*)'; i. e. 'the most probable theory'.

622. **sancta . . . sententia**, 'the revered judgement.' *sancta*: see notes, ll. 8, 19; cf. Lucil. *Fr. Valeri sententia dia*; Hor. *Sat.* i. 2. 32 *sententia dia Catonis*. This line occurs in iii. 371.

viri: complimentary, 'the sage.'

Democritus was a philosopher of the Ionian school. He lived in the latter half of the fifth century B. C. and was born in Abdera. He was the chief prophet of the Atomic theory and maintained the existence of Void. The Epicureans followed the physics of Democritus. He did not believe in the immortality of the gods. He was called 'the laughing philosopher' in contradistinction with Heraclitus 'the weeping philosopher'.

623. **quanto**: abl. of measure.

sint: subordinate clause in Oratio Obliqua.

propter: with *terram*; for its position see note, l. 31.

624. **caeli turbine**, 'the whirling revolution of the sky.' The nearer the constellations are to the earth the slower they move, because they are less affected by the revolution of the heavens.

625. **evanescere . . . imminui**: hysteron proteron; see note, l. 535. These verbs depend on *Democriti sententia ponit*.

illius: i. e. of the revolution of the sky.

626. **subter**: adverb, 'in the lower parts.'

627. **posterioribu' signis**: see note, l. 53, 'the rearward signs of the zodiac,' which have not yet but soon will overtake the sun until the whole zodiac has passed it in the yearly course, though the sun seems to us to have passed by the zodiac in the opposite direction to which it really moves; cf. ll. 635–6.

628. **sit**: subj., due to Oratio Obliqua. *sol* is the subject.

fervida signa: especially the higher ones, which are more under the influence of the whirl of the sky and therefore move more quickly.

629. **magis hoc**: i.e. *lunam magis quam solem relinqui ponit.*

eius: i.e. *lunae.*

630. **abest . . . propinquat**: should be subj. in Oratio Obliqua; but Lucretius is beginning to put himself into Democritus' place and take up his mantle, and in l. 632 he passes wholly into Oratio Recta; with *propinquat*, sc. *magis*. 'The lower her path, the further . . . the nearer she draws . . .'

631. **posse**: after *ponit.*

tendere cursum, 'keep pace with.'

632. **flaccidiore . . . turbine**, 'the fainter the whirl by which.

fertur: sc. *luna.* He has now passed completely into Oratio Recta.

633. **inferior**, 'being as she is lower . . .'

634. **circum**: adverb.

adipiscuntur, 'overtake.' Livy uses *adipiscor* in this sense.

praeterque feruntur: probably tmesis; see note, l. 287.

635–6. 'The signs of the zodiac pass by the moon very rapidly because she is so near to and they so far from the earth, but she seems to us to be passing them in the opposite direction': see note, l. 627, where the same is the case with the sun.

636. **ad hanc . . . revisunt**: as in ii. 359 *revisit ad stabulum. reviso* with *ad* is found in the older writers, *reviso* with the accus. in the classical authors.

637. **fit . . . ut . . . possit**: for *potest.*

mundi = *caeli.*

e transversis partibus, 'from quarters crossing the sun's path.'

aer . . . alter: for *aeres duo, alter qui queat, alter qui reiciat.*

638. **alternis**: adverb.

639. **queat**: consecutive subj.

signis: abl. of separation. These two currents of air drive the sun to the winter and summer solstices respectively.

640. **flexus**: as above, l. 616.

gelidum rigorem, 'freezing cold.'

641. **reiciat**: consecutive subj.

frigoris umbris. Verg. *Georg.* iii. 357 *tum sol pallentes haud umquam discutit umbras.*

643. **ratione pari**, 'in like manner.'

644. **volvunt**: i.e. *volvendo faciunt*, 'make revolutions of mighty years in mighty orbits.'

645. **aeribus**: causal abl., 'under the pressure of currents of air.'

alternis: of course with *partibus.*

646. **ventis**: causal abl.

647. **partis**, 'directions.'

inferna supernis, 'the lower in directions opposite to the upper.' *supernis*: the dat. depends on *diversas.*

648. **qui**: old abl.; see note, l. 233.
qui minus: lit. 'why less', 'why not just as well'.
queant: subj. of deliberative question.
orbis, 'orbits.'

649. **aestibus**, 'currents of air.'
sidera: all the heavenly bodies.

651. **de**, 'after'; see L. & S. *de* I. B. 1.
ultima caeli, 'the remotest regions of . . .'; cf. *cuncta viai*, l. 739; *caerula mundi*, l. 772; so *plana urbis*, *medium viae*, *extremum aestatis*.

652. **impulit**, 'struck on.'
efflavit: cf. Cic. *Tusc.* i. 9 *animam efflare*; l. 758 *solque suos . . . dimittere languidus ignis*.

653. **itere**: poetical for *itinere*; vi. 339 Lucretius has *itiner* for *iter*.
aere multo, 'by passing through much air.'

654. Observe the *c* alliteration.

655. **supra**: preposition, with *terras*.
orbem, 'his orb.'

656. **Matuta**, or Mater Matuta, was the goddess of dawn: she was confused with Ino who, on throwing herself into the sea, was made a marine goddess and was known thereafter as Leucothea. There was a temple to her in Rome. When Dawn is personified it is usually known as Aurora.
oras aetheris: see note, l. 85.

658. **ille**: emphasizes.

659. **anticipat** governs *caelum*, 'seizes the skies before his time.'
accendere: sc. *caelum*.

661. **consuerunt**: trisyllable; cf. ll. 53, 189, 702.

662. **faciunt . . . gigni**: cf. ll. 703, 761. *facio* with the inf. (instead of *ut* with the subj. or the subj. alone) is rare but classical; see L. & S. *facio* I. A. γ.
semper, 'every day': as in l. 731.

663. **quod genus**, 'even as': see note, l. 428. Mount Ida in Phrygia, not the Mount Ida in Crete. Notice the two adj. to a single subst. without a copula; cf. ll. 24–5.

664. **orienti lumine**, 'at daybreak.' Munro: 'The abl. in *i* is rare when it is a real participle; common when the participle is rather an epithet.'

665. **inde . . .**, 'then that they unite into a single ball as it were.'
quasi: slightly apologetic.

666. **in his rebus**, 'herein.'

667. **certo tempore**: repeated ll. 669, 671; and *tempore certo*, l. 670; *in certo . . . tempore*, l. 672. Cf. the triple repetition of the same phrase, ll. 748–50.

669. **multa**, 'many phenomena of nature': see note, l. 750.

671. **arbusta**: for *arbores*, metri gratia; cf. notes, ll. 39, 184.

672. **dentis cadere imperat**, 'ordains that the teeth should be shed.' *impero* with acc. and infin. is rare for *ut* with

the subj.; it is almost confined to the poets and post-Augustan writers.

673. **impubem** . . ., 'and the boy put on the soft dress of puberty.'

674. Cf. l. 888 *iuventas occipit et molli vestit lanugine malas.* Verg. *Aen.* viii. 160 *tum mihi prima genas vestibat flore iuventas.*

pariter, 'equally from both cheeks.' Duff cites i. 88 *infula . . . ex utraque pari malarum parte profusast.*

675. Observe the strong asyndeton; cf. ll. 438–9.

676. **non nimis**, 'not very': common in Cicero; see L. & S. *nimis* I. B.

677. **fuĕrunt**: as in l. 474.

678. **mundi** depends on *origine.*

ita . . . cecidere, 'have fallen out in this way.'

679. **conseque**, 'in due sequence.'

680. **crescere . . . tabescere**, 'wax . . . wane.'

681. **cum sumant.** *cum* is purely temporal, the subj. is probably due to the wish to denote repetition; cf. note, l. 63. Cf. iii. 736 *cum subeant.*

683. **imparibus . . . anfractibus**, 'in curves of unequal length': through the ether both above and below the horizon.

684. **orbem**, 'orbit.'

685. **alterutra**: see note, l. 589.

reponit . . ., 'adds in compensation in its opposite half just so much more, as he comes round again (*relatus*).' *repono*, like *reddo* and ἀποδίδωμι, of 'giving what is due' rather than actually 'giving back'.

686. **eius**: i. e. *orbis.*

687. **anni nodus**, 'the node of the year': i. e. the place of intersection of the ecliptic and equator at the two equinoxes; the dates are March 21 and September 23. Compare Cic. *Arat.* 287 *in quo autumnali atque iterum sol lumine verso exaequat spatium lucis cum tempore noctis.*

689. **medio cursu** (sc. *solis*) . . ., 'when the sun's course lies midway between the blasts of . . .' *medio cursu*: abl. absolute; i. e. when the sun's course lies east and west.

690. **caelum** is the subject to *distinet*, 'heaven keeps his two goals apart at an equal distance'; and if these two goals, that is the point where the sun rises and where it sets, are equally far apart, the length of the day must be equal to the length of the night. Munro points out that *metas* are here the points of the sun's setting and rising, and not, as in l. 617, the two tropics or solstices.

691. **signiferi . . . orbis**, 'the starry circle'; the zodiac, with its constellations named after animals, ζῴδια, in l. 712 *signorum orbem*, ὁ ζῳοφόρος κύκλος, ὁ ζῳδιακός.

692–3. **sol . . . serpens . . . lustrans**: see note, l. 524.

concludit . . ., 'takes up the period of a year.'

693. **obliquo . . . lumine** . . ., 'lighting with slanting rays'; cf. l. 1436 *mundi magnum versatile templum sol et luna suo lustrantes lumine circum.*

694. **ratio**, 'the reasoning' or 'science'.

695. **notarunt**, 'have mapped the quarters of heaven with their noble array of constellations.'

697. **ignis**: genit., depending on *iubar.*

haesitat, 'is retarded'; cf. vi. 333 *in remorando haesitat.*

699. **longae**: predicative, 'linger long.'

700. **dum**, 'until the radiant badge . . .'

radiatum: 'with bright rays'; as in l. 462. Cic. *N. D.* i. 36. 100 *horum* (*mundi et caeli*) *insignia, solem, lunam, stellasque.*

701. **sic**: i.e. for the reason mentioned above, *quia crassior est aer.*

702. **consuerunt**: trisyllable; as in ll. 189, 661.

703. **faciunt**: with infin.; see note, l. 662.

certa parte, 'from a particular quarter.'

704. There is a lacuna here. Munro supplied the line *qui faciunt solis nova semper lumina gigni* (from l. 662), attributing its omission to its similarity to l. 703.

706. **in . . . dies**: see note, l. 483.

707. **ad speciem**: as in l. 724, 'towards our gaze' or 'eyes'.

orbi: archaic abl.; see note, l. 74.

708. **donec**, 'until.'

eum contra: for *contra eum*; cf. note on l. 31.

pleno bene, 'right full.' *bene* is intensive = *valde*; see L. & S. *bene* II. 1 and 2.

709. **super edita**, 'raised high aloft.' *super*: adverb. Duff remarks: 'It is the case that the moon when full rises about sunset.'

710. **retro quasi**, 'reversing as it were her course'; cf. l. 725.

712. **ex alia . . . parte**, 'from a different quarter.'

signorum orbem: see note, l. 691; for the moon like the sun passes through the signs of the zodiac, but not on the same orbit as the sun; if it travelled on the same orbit there would be a monthly eclipse.

713. **faciunt**, 'make her do'; i.e. according to the theory of . . .

pilai: archaic genit.; see note, l. 67. Again in ll. 720, 726.

714. **cursus . . . viam**, 'the path of her orbit,' 'her ellipse'; cf. l. 1124 *iter viai*; ii. 626 *iter omne viarum.*

715. **est . . . quare possit** = *est ut possit*: a characteristic Lucretian pleonasm for *potest.*

716. **volvier**: archaic infin. for *volvi*; cf. *amplectier*, l. 730, and see note, l. 51.

formas, 'phases.'

718. Notice the recurrence of *o*, 'blocking and barring her path'; see note, l. 754. For **omnimodis** see note, l. 190.

719. **potis est**: see note, l. 1.

cassum lumine. Lucretius is rather fond of this phrase; so again l. 757. *cassum* also takes the genitive.

720. **ut**, 'as.'

globus . . . pilai, 'a spherical ball': somewhat pleonastic; cf. notes on l. 495 and l. 726. For *pilai* see note, l. 67.

si forte = *fortasse*, εἰ τύχοι, 'possibly.'

721. **parti**: archaic abl.; see note on l. 74.

722. **formas,** 'phases': as in l. 716.

723. **eam partem**: the shining half of the moon.

724. **ad speciem . . . oculosque patentis**: rather redundant.

ad speciem, 'to our gaze': as in l. 707.

725. **inde . . .**: as in l. 710, *q. v.*

726. **glomeraminis atque pilai**: hendiadys for *globus pilai*, l. 720, which is itself a pleonasm for *pila*. *pilai*: see note, l. 67.

727. **Babylonica Chaldaeum** (contracted gen. plur.). Munro quotes from Vitruvius on the scientific doctrines of the Chaldees. Berosus, a priest of Belus in Babylon, left the Chaldaeans, and spread his doctrine about in Asia that the moon was spherical, half white, half blue. Duff adds that the Chaldaeans, his successors, were disliked by the scientific astronomers (*astrologi*, l. 728) as being soothsayers and astrologers. They are mentioned with contempt by Juvenal in vi. 553–6 and x. 94 *cum grege Chaldaeo*. The terms *Chaldaei*, *mathematici* were generally reserved for fortune-tellers who made use of the stars. They were frequently expelled by the Senate from Italy, but as frequently returned. Tac. *Hist.* i. 22 *genus . . . potentibus infidum, sperantibus fallax, quod in civitate nostra et vetabitur semper et retinebitur.*

728. **artem**: 'the system' of the scientific astronomers, who give the correct view (ll. 705–14). *artem* is governed by *refutans*.

contra: adverb, 'in opposition to them.'

729. **proinde quasi,** 'just as though.'

quod pugnat uterque, 'what each party fights for'; the subject to *nequeat*.

fieri, 'actually be,' 'be true.'

730. **aut sit . . .,** 'or there were any reason why you should venture to embrace (*cur . . . ausis*) this theory less than that' (*hoc minus illo*).

ausis: see note, l. 196.

amplectier: see note, l. 51.

731. **cur nequeat**: indirect question after l. 735.

semper: as in l. 662, 'every day.'

732. 'In a regular order of forms and in set phases': i. e. each new moon would have its own particular phase, either a little larger or a little smaller than the preceding moon, but that it would not (as the moon really does) pass through a succession of phases.

733. **in . . . dies privos**: see note, l. 274.

aborisci: ἅπαξ λεγόμενον = 'perish' (like *aborior*), depends on *nequeat*. *quaeque creata*, i. e. each moon which is created.

734. **alia**: *sc. luna.*

reparari, 'be produced,' depends on *nequeat*.

in parte locoque, 'in its room and place'; a pleonasm. *in parte*: perhaps almost = ἐν μέρει, 'in its turn'; then *in loco*, 'and

in place of the old moon.' To explain the exceptional use of *pars* in this sense Munro suggests that it is equivalent to *partem suscipere*, the whole expression being condensed for *reparari in loco illius et partem eius suscipere*.

735. **vincere verbis**: as in l. 99 *et quam difficile id mihi sit pervincere dictis*; cf. Verg. *Georg.* iii. 289 *verbis ea vincere magnum quam sit.*

736. **cum**: causal; cf. Shakespeare, *Love's Labour's Lost*, Act v, Sc. 2, Entrance of Spring and Winter.

737–47. This is not unlike the scene in Shakespeare, *Tempest*, Act iv, Sc. 1, where Iris, Ceres, and Juno (Nymphs) enter in procession. Duff describes a kind of masque or pageant of the seasons which are used as an example of the regularity of natural phenomena. Observe how Lucretius inverts the natural order, which is Zephyrus, Flora, Cupid, Venus, Spring.

737. **it**, 'pass on their way.'

praenuntius, 'harbinger': i. e. Cupid; cf. iv. 1057 *namque voluptatem praesagit muta cupido.* Ov. *Fast.* ii. 767 *lucis praenuntius ales.*

ante: adverb.

738. **pennatus** and *pinnatus*: both forms are used.

propter: preposition; see note, l. 31.

739. **quibus**: i. e. Venus and Cupid; dat. of advantage, 'and in their honour.'

ante: adverb.

viai cuncta: see note, l. 651; for the archaic genit. see note, l. 67.

praespargens: very rare.

740. Notice the rather unusual rhythm and the strong assonance. *oppleo* is very often used in a bad sense. Duff quotes i. 174 *vere rosam, frumenta calore, vites autumno fundi suadente videmus.*

741. **inde loci**, 'next'; see note, l. 443.

una: adverb.

742. **pulverulenta Ceres**, 'Ceres with her dusty train'; cf. *frumenta calore*, quoted l. 740, and Verg. *Georg.* i. 65 *glaebas . . . pulverulenta coquat . . . solibus aestas. etesia flabra*, 'the yearly blasts . . .' = *etesiae*, winds that blow annually (ἐτησίαι, ἔτος) during the dog-days for forty days, as in vi. 730 *etesia flabra aquilonum.*

743. **autumnus . . . Euhius Euan.** Autumn follows with its natural companion Bacchus, the god of grapes and wine; cf. *vites autumno fundi suadente*, quoted l. 740. *Euhius Euan*, the Greek name for Bacchus, were the shouts (εὐοῖ, εὐᾶν) of triumph in honour of Dionysus. Duff quotes Eur. *Bacch.* 157 εὔια τὸν εὔιον ἀγαλλόμεναι θεόν; cf. Ennius *euhan, euhoe, euhoe, euhius.*

744. **tempestates**, 'seasons.'

745. **altitonans**, 'loud roaring'; usually of Jupiter who thunders on high.

Volturnus or *Vulturnus*, 'south-east wind.'

auster, 'south wind'; not a favourite wind, judging from the epithets used with it in L. & S.

746. **bruma**, 'midwinter': perhaps here in the sense of the shortest day, which is its original meaning; contracted from *brevima = brevissima*. Varro, *L. L.* vi. § 8 *dicta bruma quod brevissimus tunc dies est.*

pigrum, 'benumbing.' So Tibull. i. 2. 29 *pigra nocent hibernae frigora noctis.*

748. **quo**, 'and so.'

certo tempore: repeated in the next two lines (see note, l. 667), at a fixed time every day; cf. l. 732.

750. **cum**: causal. For the sentiment of the regularity of nature see ll. 669–71.

751. **item quoque**: pleonastic; see note, l. 126; l. 245 *quoque item. defectus*, 'eclipses'; *latebras*, 'obscurations.' Verg. *Georg.* ii. 478 *defectus solis varios lunaeque labores.*

752. **pluribus**, 'numerous.'

753. **queat**: deliberative question.

754. **lumine**: abl. of separation.

a terris, 'on the side (of the sun) facing the earth'; cf. l. 1332 *ab nervis = a parte nervorum.*

altum caput: sc. *lunae*, 'her own high exalted head.'

obstruere . . . obiciens: in line 718 we had *occursans officiensque.*

ei is governed by the compound *obstruere.*

755. **caecum**, 'opaque'; again sc. *lunae.*

radiis: dative after *obiciens*, sc. *solis.*

756. **tempore eodem** = *tamen*: so again ll. 765, 1045; see note, l. 83.

aliud corpus: subject to *putetur*, deliberative question.

id: object to *facere.*

757. **labatur**: consecutive subj.

cassum lumine: as in l. 719.

758. Cf. l. 652. **languidus**, 'quite exhausted,' predicative.

759. **nequeat**: deliberative question.

recreareque. In Augustan poetry it was very exceptional to attach *que* or *ve* to a word in a short *e*. Lucretius, however, does so frequently: l. 874 *esseque*, l. 1021 *muliebreque*, l. 1052 *suadereque*, l. 1289 *aereque.*

760. **cum**: temporal.

761. For **faciunt** with infin. see note, l. 662.

Duff translates **interstingui**, 'to be quenched for a time,' more accurately than Munro, 'to be quenched': he cites *interquiescere*, 'to rest for a time.'

762. **queat**: deliberative question.

vicissim: as the moon in her turn hid the sun.

763. **super** = *insuper*, 'moreover': a fairly common use.

oppressum . . . tenere, 'to keep the sun's light suppressed,' and so prevent him from lighting up the moon.

764. **menstrua**: sc. *luna*, 'the moon in her monthly course.'

rigidas coni . . . umbras, 'the well-defined conical shadows (of the earth).' *rigidas*: cf. poet. ap. Cic. *Tusc.* i. 37 *rigida . . . caligo*, 'darkness that may be felt.' *coni . . . umbras*: the cone of the earth's shadow. *coni* defines *umbras*, acting as an adj.; see note, l. 369. Lucretius' theory of the flat shape of the earth (note, l. 535) hardly agrees with his statement here of its conical shadows; Munro suggests that he accepted this latter theory blindly from the observations of astronomers. With regard to *menstrua* this epithet should not be pressed; it does not mean 'every month', but 'occasionally in her course which, as a matter of fact, lasts a month'; otherwise we should be making Lucretius say that there was a lunar eclipse every month. This would only happen if her orbit lay in the plane of the sun's ecliptic.

765. **nequeat**: sc. *cur*, deliberative question.

tempore eodem: see note, l. 756.

succurrere = *succedere*, 'pass beneath'; only here in this sense.

766. **supra**: preposition. During a lunar eclipse the sun is supposed to be below the earth, which intercepts the sun's light and prevents the moon from reflecting the sun's rays.

perlabier: archaic infin.; cf. note, l. 51.

767. **interrumpat**, 'intercept'; consecutive subj.

768. **et tamen**: as in l. 213, 'and after all'; putting this or other considerations out of the way.

769–70. For the sentiment cf. 758–61 of the sun.

languescere, 'be exhausted and grow faint': as *languidus* of the sun.

770. **per**: out of place, for *per loca*; as Duff says, its proximity to *inimica* makes it less harsh. See note, l. 31; cf. l. 869 *suo sine . . . labore*; so in i. 841 *ignibus ex*, vi. 1264 *viam per*.

771. This line is omitted; it is the same as l. 764. See note, l. 596.

772. **quod superest**: see note, l. 64, 'moreover.'

caerula mundi: see note, l. 651, 'the blue vaults of heaven.' *mundi* = *caeli*.

773. **quicquid** = *quidque*: see note, l. 131.

resolvi, 'explained'; lit. 'unravelled'.

posset: indirect question.

774. **cursus . . . meatus**: objects of *cieret* (indirect question).

776. **quove**: see note, l. 71.

offecto: very rare in the personal passive, 'blocked out.'

obire, 'be blotted out,' perish. Notice the alliteration.

777. **neque opinantis** rare: for the more usual form *necopinantis*, 'little expecting it.'

obducere. *ob* has an adversative force in compounds.

778. **quasi**: apologetic for the word *convivent* as applied to the heavenly bodies; see notes, ll. 360, 496.

lumine, 'eye of light.'

779. **convisunt** continues the metaphor of *conivent*, *lumine*. Notice the alliteration of *c* and *l*.

780. **nunc redeo.** Lucretius will now return after the long digression beginning l. 509.

mollia . . ., 'the fields of the earth in their tender age.'

781. **luminis oras**: see note, l. 85.

781–2. **quid . . . crerint**: indirect question after some verb such as *resolvo* understood from *redeo*. *crerint* contracted for *creverint* = *decreverint*; cf. Catull. lxiv. 150 *germanum amittere crevi*. In l. 393 *cernere* = *decernere*, but in a slightly different sense.

committere ventis: Verg. *Aen.* xi. 560 *quae nunc dubiis committitur auris*.

INDEX

OXFORD
PRINTED AT THE CLARENDON PRESS
BY HORACE HART, M.A.
PRINTER TO THE UNIVERSITY

CLARENDON PRESS BOOKS

LATIN AND GREEK

Grammars and Exercise Books

Extra fcap 8vo

Mr. J. B. Allen's Elementary Series

Rudimenta Latina. Comprising accidence and exercises of a very elementary character for the use of beginners. 2s.

An Elementary Latin Grammar. 266th thousand. 2s. 6d.

A First Latin Exercise Book. Eighth edition. 2s. 6d.

A Second Latin Exercise Book. Second edition. 3s. 6d.

Key (see note p. 35) to both Exercise Books. 5s. net.

An Elementary Greek Grammar. Containing accidence and elementary syntax. 3s.

Mr. J. B. Allen's Latin Readers

With notes, maps, vocabularies and English exercises; stiff covers, 1s. 6d. each. These books are of the same and not of graduated difficulty.

Lives from Cornelius Nepos.

Tales of Early Rome.
Tales of the Roman Republic, Part I.
Tales of the Roman Republic, Part II.
} Adapted from the Text of Livy.

Other Latin Readers, etc

Tales of the Civil War, edited by W. D. Lowe. 1s. 6d.

Scenes from the Life of Hannibal. Selected from Livy. Edited by W. D. Lowe. 1s. 6d.

Extracts from Cicero, with notes, by Henry Walford. In three Parts. Third edition. Part I. Anecdotes from Grecian and Roman History. 1s. 6d. Part II. Omens and Dreams: Beauties of Nature. 1s. 6d. Part III. Rome's Rule of her Provinces. 1s. 6d. Parts I–III, 4s. 6d.

Extracts from Livy, with notes and maps, by H. Lee-Warner. New edition. Part I. The Caudine Disaster. Part II. Hannibal's Campaign in Italy. Part III, by H. Lee-Warner and T. W. Gould. The Macedonian War. 1s. 6d. each.

A First Latin Reader, by T. J. Nunns. Third edition. 2s.

An Introduction to Latin Syntax, by W. S. Gibson. 2s.

Mr. C. S. Jerram's Series

Reddenda Minora; or easy passages, Latin and Greek, for unseen translation. For the use of lower forms. Sixth edition, revised and enlarged. 1s. 6d.

Anglice Reddenda; or extracts, Latin and Greek, for unseen translation. First Series. Fifth edition. 2s. 6d. Also Latin extracts (First and Second Series), 2s. 6d.; Greek extracts, 3s. Vol. I, Latin, 2s. 6d.; Vol. II, Greek, 3s. Second Series. New edition. 3s. Third Series. 3s.

Greek Readers and Primers

Greek Reader. Selected and adapted with English notes from Professor von Wilamowitz-Moellendorff's *Griechisches Lesebuch*, by E. C. MARCHANT. Crown 8vo. 2 vols., each (with or without Vocabulary), 2s.

Selections from Plutarch's Life of Caesar. Crown 8vo, large type. Edited with notes by R. L. A. DU PONTET. 2s.

Greek Readers; Easy, by EVELYN ABBOTT. In stiff covers. 2s. **First Reader,** by W. G. RUSHBROOKE. Third edition. 2s. 6d. **Second Reader,** by A. M. BELL. Second edition. 3s. **Specimens of Greek Dialects;** being a Fourth Greek Reader. With introductions, etc, by W. W. MERRY. 4s. 6d. **Selections from Homer and the Greek Dramatists;** being a Fifth Greek Reader. With explanatory notes and introductions to the study of Greek Epic and Dramatic Poetry, by EVELYN ABBOTT. 4s. 6d.

A Greek Testament Primer. For the use of students beginning Greek, by E. MILLER. Second edition. Paper covers, 2s.; cloth, 3s. 6d.

Xenophon (see p. 43)

Easy Selections, with a vocabulary, notes, illustrations carefully chosen from coins, casts and ancient statues, and map, by J. S. PHILLPOTTS and C. S. JERRAM. Third edition. 3s. 6d.

Selections, with notes, illustrations, and maps, by J. S. PHILLPOTTS. Fifth ed. 3s. 6d. Key (see p. 35) to §§ 1-3, 2s. 6d. net.

A Greek Primer, for the use of beginners in that language. By the Right Rev. CHARLES WORDSWORTH. Eighty-sixth thousand. 1s. 6d. Graecae Grammaticae Rudimenta. Nineteenth edition. 4s.

An Introduction to the Comparative Grammar of Greek and Latin. By J. E. KING and C. COOKSON. Extra fcap 8vo. 5s. 6d.

Latin Dictionaries

A Latin Dictionary. Founded on Andrews's edition of Freund's Latin Dictionary. Revised, enlarged, and in great part rewritten, by CHARLTON T. LEWIS and CHARLES SHORT. 4to. 25s.

A School Latin Dictionary. By C. T. LEWIS. 4to. 12s. 6d.

Elementary Latin Dictionary. By C. T. LEWIS. Square 8vo. 7s. 6d.

Greek Dictionaries

A Greek-English Lexicon. By H. G. LIDDELL and ROBERT SCOTT. Eighth edition, revised. 4to. 36s.

An Intermediate Greek Lexicon. By the same. 12s. 6d.

An Abridged Greek Lexicon. By the same. 7s. 6d.

Latin and Greek Prose Composition

Mr. J. Y. Sargent's Course. Extra fcap 8vo

Primer of Latin Prose Composition. 2s. 6d.

Passages for Translation into Latin Prose. Eighth edition. 2s. 6d. Key (see note below) to the eighth edition, 5s. net.

Primer of Greek Prose. 3s. 6d. Key (see note below) 5s. net.

Passages for Translation into Greek Prose. 3s.

Exemplaria Graeca. Select Greek versions of the above. 3s.

Other Prose Composition Books. Extra fcap 8vo

Ramsay's Latin Prose Composition. Fourth edition.
Vol. I: Syntax and Exercises. 4s. 6d. Or Part 1, First Year's Course, 1s. 6d.; Part 2, Second Year's Course, 1s. 6d.; Part 3, Syntax and Appendix, 2s. 6d. Key (see note below) to the volume, 5s. net.
Vol. II: Passages for Translation. 4s. 6d.

Jerram's Graece Reddenda. Being exercises for Greek Prose. 2s. 6d.

Unseen Translation

Jerram's Reddenda Minora and Anglice Reddenda. See p. 33.

Fox and Bromley's Models and Exercises in Unseen Translation. Revised edition. Extra fcap 8vo. 5s. 6d. A Key (see note below) giving references for the passages contained in the above, 6d. net.

Latin and Greek Verse

Lee-Warner's Helps and Exercises for Latin Elegiacs. 3s. 6d. Key (see note below) 4s. 6d. net.

Rouse's Demonstrations in Latin Elegiac Verse. Crown 8vo. 4s. 6d. (Exercises and versions.)

Laurence's Helps and Exercises for Greek Iambic Verse. 3s. 6d. Key (see note below) 5s. net.

Sargent's Models and Materials for Greek Iambic Verse. 4s. 6d. Key (see note below) 5s. net.

Nova Anthologia Oxoniensis. Edited by Robinson Ellis and A. D. Godley. Crown 8vo buckram extra, 6s. net; on India paper, 7s. 6d. net.

Musa Clauda. Being translations into Latin Elegiac Verse, by S. G. Owen and J. S. Phillimore. Crown 8vo, boards, 3s. 6d.

Latin Prose Versions. Contributed by various Scholars, edited by G. G. Ramsay. Extra fcap 8vo, 5s.

NOTE AS TO KEYS

Application for all Keys to be made direct to the Secretary, Clarendon Press, Oxford. Keys can be obtained by teachers, or bona fide private students, on application to the Secretary, Clarendon Press, Oxford.

Annotated editions of Latin Authors

For Oxford Classical Texts see p. 41; for Oxford Translations, p. 21.

Aetna. A critical recension of the Text, with prolegomena, translation, commentary, and index verborum. By ROBINSON ELLIS. Crown 8vo. 7s. 6d. net.

Avianus, The Fables. With prolegomena, critical apparatus, commentary, etc. By ROBINSON ELLIS. 8vo. 8s. 6d.

Caesar, De Bello Gallico, I–VII. In two crown 8vo volumes. By ST. G. STOCK. Vol. I, Introduction, 5s.; Vol. II, Text and Notes, 6s.

The Gallic War. By C. E. MOBERLY. Second edition. With maps. Books I–III, 2s.; III–V, 2s. 6d.; VI–VIII, 3s. 6d.

The Civil War. New edition. By the same editor. 3s. 6d.

Catulli Veronensis Liber rec. ROBINSON ELLIS. Second edition, with notes and appendices. 8vo. 21s. net.

Commentary. By the same. Second edition. 8vo. 18s. net.

Carmina Selecta. Text only, for Schools. 3s. 6d.

Cicero, de Amicitia. By ST. GEORGE STOCK. 3s.

de Senectute. By L. HUXLEY. 2s.

in Catilinam. By E. A. UPCOTT. Third edition. 2s. 6d.

in Q. Caecilium Divinatio and in C. Verrem Actio Prima. By J. R. KING. Limp, 1s. 6d.

pro Cluentio. By G. G. RAMSAY. Second ed. 3s. 6d.

pro Marcello, pro Ligario, pro Rege Deiotaro. By W. Y. FAUSSET. Second edition. 2s. 6d.

pro Milone. By A. C. CLARK. 8vo. 8s. 6d. By A. B. POYNTON. Second edition. Crown 8vo. 2s. 6d.

Philippics, I, II, III, V, VII. By J. R. KING. Revised by A. C. CLARK. 3s. 6d.

pro Roscio. By ST. GEORGE STOCK. 3s. 6d.

Select Orations, viz. in Verrem Actio Prima, de Imperio Gn. Pompeii, pro Archia, Philippica IX. By J. R. KING. Second edition. 2s. 6d.

Select Letters. With introductions, notes, and appendices. By A. WATSON. Fourth edition. 8vo. 18s. Text only of the large edition. By the same. Third edition. Extra fcap 8vo. 4s.

Selected Letters. By C. E. PRICHARD and E. R. BERNARD. Second edition. 3s.

De Oratore Libri Tres. With introduction and notes. By A. S. WILKINS. 8vo. 18s. Or separately, Book I. Third edition. 7s. 6d. Book II. Second edition. 5s. Book III. 6s.

Horace, Odes, Carmen Saeculare, and Epodes. By E. C. Wickham. 8vo. Third edition. 12s. Crown 8vo. Second edition. 6s.

Selected Odes. By the same. 2nd ed. 2s. Odes, Book I. 2s.

Satires, Epistles, De Arte Poetica. By the same. Crown 8vo. 6s.

Text only: miniature Oxford edition. On writing-paper for MS notes, 3s. net; on Oxford India paper, roan, 4s. 6d. net.

Iuvenalis ad satiram sextam additi versus xxxvi exscr. E. O. Winstedt. With a facsimile. In wrapper, 2s. 6d. net.

Thirteen Satires. By C. H. Pearson and Herbert A. Strong. Second edition. Crown 8vo. 9s.

Livy, Book I. By Sir J. R. Seeley. Third edition. 8vo. 6s.

Books V–VII. By A. R. Cluer. Revised by P. E. Matheson. 5s. Separately: Book V, 2s. 6d.; Book VI, 2s.; Book VII, 2s.

Books XXI–XXIII. By M. T. Tatham. Second edition, enlarged. 5s. Separately: Book XXI, 2s. 6d.; Book XXII, 2s. 6d.

Lucretius, Book V (783–1457). Edited, with Notes for a Fifth Form, by W. D. Lowe. Crown 8vo. 2s.

Noctes Manilianae. Being elucidations of Manilius, with some conjectural emendations of Aratea. By Robinson Ellis. Crown 8vo. 6s.

Martialis Epigrammata Selecta (W. M. Lindsay's Text and critical notes). Crown 8vo. 3s. 6d. On India paper. 5s.

Books I–VI, VII–XII. Edited by R. T. Bridge and E. D. C. Lake, each 3s. 6d. Notes only, each 2s.

Nepos. By Oscar Browning. Third edition, revised by W. R. Inge. 3s.

Nonius Marcellus, de compendiosa doctrina I–III. Edited, with introduction and critical apparatus, by J. H. Onions. 8vo. 10s. 6d.

Ovid, Heroides, with the Greek translations of Planudes. Edited by Arthur Palmer. 8vo. With a facsimile. 21s.

Ibis. With scholia and commentary. By Robinson Ellis. 8vo. 10s. 6d.

Metamorphoses, Book III. Edited by M. Cartwright. Crown 8vo. 2s. With or without vocabulary. Book XI. Edited by G. A. T. Davies. Crown 8vo. 2s. With or without vocabulary.

Tristia. Edited by S. G. Owen. 8vo. 16s. Extra fcap 8vo. Third edition. Book I, 3s. 6d. Book III, 2s.

Selections, with an Appendix on the Roman Calendar by W. Ramsay. By G. G. Ramsay. Third edition. 5s. 6d.

Persius, The Satires. With a translation and commentary, by John Conington. Edited by Henry Nettleship. Third edition. 8vo. 8s. 6d.

Plautus, Captivi. By Wallace M. Lindsay. Second edition. 2s. 6d.

Mostellaria. By E. A. Sonnenschein. Second edition. Fcap 8vo. Text interleaved. 4s. 6d.

Rudens. By the same. 8vo. 8s. 6d. Editio minor, Text and Appendix on Metre interleaved. Second edition. 4s. 6d.

Trinummus. By C. E. Freeman and A. Sloman. Third edition. 3s.

Plauti Codex Turnebi. By W. M. Lindsay. 8vo. 21s. net.

Pliny, Selected Letters. By C. E. Prichard and E. R. Bernard. Third edition. 3s.

Propertius. Index Verborum. By J. S. Phillimore. Crown 8vo. 4s. 6d. net. Translation by the same. Extra fcap 8vo. 3s. 6d. net.
Selections. See Tibullus.

Quintilian, Institutionis Oratoriae Lib. x. By W. Peterson. 8vo. 12s. 6d. School edition. By the same. Extra fcap 8vo. Second edition. 3s. 6d.

Sallust. By W. W. Capes. Second edition. 4s. 6d.

Scriptores Latini Rei Metricae. Edited by T. Gaisford. 8vo. 5s.

Selections from the less known Latin Poets. By North Pinder. 7s. 6d.

Tacitus. Edited, with introductions and notes, by H. Furneaux. 8vo.

Annals. Books I–VI. Second ed. 18s. Books XI–XVI. Second edition, revised by H. F. Pelham and C. D. Fisher. 21s.

Annals. (Text only.) Crown 8vo. 6s.

Annals, Books I–IV. Second edition. 5s. Book I. Limp, 2s. Books XIII–XVI (abridged from Furneaux's 8vo edition). By H. Pitman. 4s. 6d.

De Germania. Vita Agricolae. 6s. 6d. each.

Dialogus de Oratoribus. Edited, with introduction and notes, by W. Peterson. 8vo. 10s. 6d. net.

Terence, Adelphi. By A. Sloman. Second edition. 3s.
Andria. By C. E. Freeman and A. Sloman. Second edition. 3s.
Phormio. By A. Sloman. Second edition. 3s.
'Famulus.' By J. Sargeaunt and A. G. S. Raynor. 2s.

Tibullus and Propertius, Selections. By G. G. Ramsay. Third edition. 6s.

Velleius Paterculus, libri duo ad M. Vinicium. By Robinson Ellis. Crown 8vo. 6s.

Virgil. By T. L. Papillon and A. E. Haigh. Two volumes. Crown 8vo. Cloth, 6s. each; or stiff covers, 3s. 6d. each.

Text only (including the minor works emended by R. Ellis). Miniature Oxford edition. By the same editors. 32mo. On writing-paper, 3s. net; on Oxford India paper, roan, 4s. 6d. net.

Aeneid, Books I–III, IV–VI, VII–IX, X–XII. By the same editors. 2s. each part. Book IX, by A. E. Haigh, 1s. 6d.; in two parts, 2s.

Bucolics and Georgics. By the same editors. 2s. 6d.

Bucolics. 2s. 6d. Georgics, Books I, II, 2s. 6d. Books III, IV, 2s. 6d. Aeneid, Book I. Limp cloth, 1s. 6d. All by C. S. Jerram.

Latin Works of Reference

Lewis and Short's Latin Dictionaries. See p. 34.

The Latin Language, being an historical account of Latin Sounds, Stems, and Flexions. By W. M. LINDSAY. 8vo. 21s.

Selected Fragments of Roman Poetry. Edited, with introduction and notes, by W. W. MERRY. Second edition. Crown 8vo. 6s. 6d.

Fragments and Specimens of Early Latin. With introductions and notes. By J. WORDSWORTH. 8vo. 18s.

Selections from the less known Latin Poets. By NORTH PINDER. 8vo. 7s. 6d.

Latin Historical Inscriptions, illustrating the history of the Early Empire. By G. McN. RUSHFORTH. 8vo. 10s. net.

Scheller's Latin Dictionary. Revised and translated into English by J. L. RIDDLE. Folio. 21s. net.

Professor Nettleship's Books

Contributions to Latin Lexicography. 8vo. 21s.

Lectures and Essays. Second Series. Edited by F. HAVERFIELD. With portrait and memoir. Crown 8vo. 7s. 6d. (The first series is out of print.)

The Roman Satura. 8vo. Sewed. 1s.

Ancient Lives of Vergil. 8vo. Sewed. 2s.

Professor Sellar's Books

Roman Poets of the Republic. Third edition. Crown 8vo. 10s.

Roman Poets of the Augustan Age. Crown 8vo. viz.: **Virgil.** Third edition. 9s., and **Horace and the Elegiac Poets,** with a memoir of the Author, by ANDREW LANG. Second edition. 7s. 6d.

(A limited number of copies of the first edition of *Horace*, containing a portrait of the Author, can still be obtained in Demy 8vo, price 14s.)

Post-Augustan Poetry from Seneca to Juvenal. By H. E. BUTLER. 8vo. 8s. 6d. net.

The Principles of Sound and Inflexion, as illustrated in the Greek and Latin Languages. By J. E. KING and C. COOKSON. 8vo. 18s.

Manual of Comparative Philology. By T. L. PAPILLON. Third edition. Crown 8vo. 6s.

Fontes Prosae Numerosae collegit A. C. CLARK. 8vo. 4s. 6d. net.

Professor Ellis's Lectures

8vo, each 1s. net. Published by Mr. Frowde.

Juvenal, The New Fragments.—Phaedrus, The Fables.—The Correspondence of Fronto and M. Aurelius.—Catullus in the Fourteenth Century.—A Bodleian MS of Copa, Moretum, and other Poems of the Appendix Vergiliana. (Cr. 8vo.)—The Elegiae in Maecenatem.—The Annalist Licinianus, with an Appendix of Emendations of the Text.

OXFORD CLASSICAL TEXTS

The prices given of copies on ordinary paper are for copies bound in limp cloth; uncut copies may be had in paper covers at 6d. less per volume (1s. less for those priced from 6s. in cloth). All volumes are also on sale interleaved with writing-paper and bound in stout cloth; prices on application.

Greek

Aeschylus. A. Sidgwick. 3s. 6d. (India paper, 4s. 6d.)

Antoninus. J. H. Leopold. 3s. (India paper, 4s.)

Apollonius Rhodius. R. C. Seaton. 3s. (India paper, 4s.)

Aristophanes. F. W. Hall, W. M. Geldart. (India paper, 8s. 6d.)
- I. Ach., Eq., Nub., Vesp., Pax, Aves. 3s. 6d. (India paper, 4s. 6d.)
- II. Lys., Thesm., Ran., Eccl., Plut., fr. 3s. 6d. (India paper, 4s. 6d.)

Bucolici Graeci. U. von Wilamowitz-Moellendorff. 3s. (India paper, 4s.)

Demosthenes. S. H. Butcher. (India paper, 12s. 6d.)
- I. Orationes I–XIX. 4s. 6d. II. i. Orationes XX–XXVI. 3s. 6d.

Euripides. G. G. A. Murray. (India paper, Vols. I–III, 12s. 6d.; Vols. I–II, 9s.; Vol. III, 4s. 6d.)
- I. Cyc., Alc., Med., Heracl., Hip., Andr., Hec. 3s. 6d.
- II. Suppl., Herc., Ion, Tro., El., I. T. 3s. 6d.
- III. Hel., Phoen., Or., Bacch., Iph. Aul., Rh. 3s. 6d.

Hellenica Oxyrhynchia cum Theopompi et Cratippi fragmentis. B. P. Grenfell, A. S. Hunt. 4s. 6d.

Herodotus. K. Hude. (India paper, 12s. 6d.)
- Vol. I (Books I–IV). 4s. 6d. Vol. II (Books V–IX). 4s. 6d.

Homer, 3s. per volume.
- **Iliad.** (Vols. I and II.) D. B. Monro, T. W. Allen. (India paper, 7s.)
- **Odyssey.** (Vols. III and IV.) T. W. Allen. (India paper, 6s.)

Hyperides. F. G. Kenyon. 3s. 6d.

Longinus. A. O. Prickard. 2s. 6d.

Plato. J. Burnet. Vols. I–III, 6s. each (India paper, 7s. each). Vol. IV. 7s. (India paper, 8s. 6d.) Vol. V. 8s. (India paper, 10s. 6d.)
- I. Euth., Apol., Crit., Ph.; Crat., Tht., Soph., Polit.
- II. Par., Phil., Symp., Phdr.; Alc. I, II, Hipp., Am.
- III. Thg., Chrm., Lch., Lys.; Euthd., Prot., Gorg., Men.; Hp., Io, Mnx.
- IV. Clit., Rep., Tim., Critias. Also Republic, separately, 6s.; on quarto writing-paper, 10s. 6d.
- V. Minos, Leges, Epinomis, Epistulae. Definitiones, Spuria.

First and fifth tetralogies separately, paper covers, 2s. each.

Theophrasti Characteres. H. Diels. 3s. 6d.

Thucydides. H. Stuart Jones. (India paper, 8s. 6d.)
- I. Books 1–4. II. Books 5–8. 3s. 6d. each.

Xenophon. E. C. Marchant. Vols. I–III. (India Paper, 12s. 6d.)
- I. Historia Graeca. 3s.
- II. Libri Socratici. 3s. 6d.
- III. Anabasis. 3s.
- IV. Cyropaedia. [In the press.

Latin

Asconius. A. C. Clark. 3s. 6d.

Caesar, Commentarii. R. L. A. Du Pontet. (India paper, 7s.)
Bellum Gallicum. 2s. 6d. Bellum Civile. 3s.

Catullus. R. Ellis. 2s. 6d. (With Tibullus and Propertius, on India paper, 8s. 6d.)

Cicero, Epistulae. L. C. Purser. (India paper, 21s.)
I. Epp. ad Fam. 6s.; II. ad Att., Pars i (1–8), Pars ii (9–16), 4s. 6d. each; III. ad Q. F., ad M. Brut., Fragm. 3s.

Orationes. (Rosc. Am. etc, Mil. etc, Verrinae, India paper, 18s. 6d.)
Rosc. Am., I. Pomp., Clu., Cat., Mur., Cael. A. C. Clark. 3s.
Pro Milone, Caesarianae, Philippicae. A. C. Clark. 3s.
Verrinae. W. Peterson. 4s.
Quinct., Rosc. Com., Caec., Leg. Agr., Rab. Perduell., Flacc., Pis., Rab. Post. A. C. Clark. 3s.

Rhetorica. A. S. Wilkins. (India paper, 7s. 6d.)
I. De Oratore. 3s. II. Brutus, etc. 3s. 6d.

Horace. E. C. Wickham. 3s. (India paper, 4s. 6d.)

Lucretius. C. Bailey. 3s. (India paper, 4s.)

Martial. W. M. Lindsay. 6s. (India paper, 7s. 6d.)

Nepos. E. O. Winstedt. 2s.

Persius and Juvenal. S. G. Owen. 3s. (India paper, 4s.)

Plautus. W. M. Lindsay. (India paper, 16s.)
I. Amph.—Merc. II. Miles—fragm. 6s. each.

Propertius. J. S. Phillimore. 3s. (India paper, see Catullus.)

Statius. (Complete on India paper. 10s. 6d.)

Silvae. J. S. Phillimore. 3s. 6d.

Thebais and Achilleis. H. W. Garrod. 6s.

Tacitus, Opera Minora. H. Furneaux. 2s.

Annales. C. D. Fisher. 6s. (India paper, 7s.)

Terence. R. Y. Tyrrell. 3s. 6d. (India paper, 5s.)

Tibullus. J. P. Postgate. 2s. (India paper, see Catullus.)

Vergil. F. A. Hirtzel. 3s. 6d. (India paper, 4s. 6d.)

Appendix Vergiliana. R. Ellis. 4s.

Annotated Greek Classics

For Oxford Classical Texts, see p. 40; for Oxford Translations, p. 21.

Extra fcap 8vo

Aeschylus. By ARTHUR SIDGWICK. New editions with the text of the *Oxford Classical Texts.*

Agamemnon. Sixth edition revised. 3s. **Choephoroi.** New edition revised. 3s. **Eumenides.** Third edition. 3s. **Persae.** 3s. **Septem contra Thebas.** 3s.

Prometheus Vinctus. By A. O. PRICKARD. Fourth edition. 2s.

Aristophanes. By W. W. MERRY.

Acharnians. Fifth edition. 3s. **Birds.** Fourth edition. 3s. 6d.
Clouds. Second edition. 3s. **Frogs.** Fifth edition. 3s.
Knights. Second edition. 3s. **Peace.** 3s. 6d.
Wasps. Second edition. 3s. 6d.

Cebes, Tabula. By C. S. JERRAM. Stiff covers, 1s. 6d.; cloth, 2s. 6d.

Demosthenes. By EVELYN ABBOTT and P. E. MATHESON.

Against Philip. Vol. I: Philippic I, Olynthiacs I–III. Fourth edition. 3s. Vol. II: De Pace, Philippic II, de Chersoneso, Philippic III. 4s. 6d. Philippics I–III (reprinted from above). 2s. 6d.

On the Crown. 3s. 6d.

Against Meidias. By J. R. KING. Crown 8vo. 3s. 6d.

Euripides.

Alcestis. By C. S. JERRAM. Fifth edition. 2s. 6d. **Bacchae.** By A. H. CRUICKSHANK. 3s. 6d. **Cyclops.** By W. E. LONG. 2s. 6d. **Hecuba.** By C. B. HEBERDEN. 2s. 6d. **Helena.** By C. S. JERRAM. Second edition. 3s. **Heracleidae.** By C. S. JERRAM. 3s. **Ion.** By C. S. JERRAM. 3s. **Iphigenia in Tauris.** By C. S. JERRAM. New edition revised. 3s. **Medea.** By C. B. HEBERDEN. Third edition. 2s.

Herodotus, Book IX. By EVELYN ABBOTT. 3s.

Selections. With a map. By W. W. MERRY. 2s. 6d.

Homer, Iliad. By D. B. MONRO. I–XII. With a brief Homeric Grammar. Fifth edition. 6s. Book I, with the Homeric Grammar, separately. Third edition. 1s. 6d. XIII–XXIV. Fourth edition. 6s.

Book III (for beginners), by M. T. TATHAM. 1s. 6d. Book XXI. By HERBERT HAILSTONE. 1s. 6d.

Homer, Odyssey. By W. W. MERRY.

I–XII. Sixty-sixth thousand. 5s. Books I and II, separately, each 1s. 6d. Books VI and VII. 1s. 6d. Books VII–XII. 3s.

XIII–XXIV. Sixteenth thousand. 5s. Books XIII–XVIII. 3s. Books XIX–XXIV. 3s.

Lucian, Vera Historia. By C. S. Jerram. Second edition. 1s. 6d.

Dialogues prepared for Schools. By W. H. D. Rouse. Text 2s., Notes in Greek 2s.

Lysias, Epitaphios. By F. J. Snell. 2s.

Plato. By St. George Stock. **Euthyphro.** 2s. 6d. **Apology.** Ed. 3. 2s. 6d. **Crito.** 2s. **Meno.** Ed. 3. 2s. 6d. **Ion.** 2s. 6d.

Euthydemus. With revised text, introduction, notes, and indices, by E. H. Gifford. Crown 8vo. 3s. 6d.

Menexenus. By J. A. Shawyer. Crown 8vo. 2s.

Selections. By J. Purves with preface by B. Jowett. 2nd ed. 5s.

Plutarch, Lives of the Gracchi. By G. E. Underhill. Crown 8vo. 4s. 6d.

Coriolanus (for Junior Students). With introduction and notes. 2s.

Sophocles. By Lewis Campbell and Evelyn Abbott. New and revised edition. Two volumes: Vol. I text 4s. 6d.; Vol. II notes 6s.

Or singly 2s. each (text and notes), Ajax, Antigone, Electra, Oedipus Coloneus, Oedipus Tyrannus, Philoctetes, Trachiniae.

Scenes from Sophocles, edited by C. E. Laurence. With illustrations. 1s. 6d. each. (1) **Ajax.** (2) **Antigone.**

Select Fragments of the Greek Comic Poets. By A. W. Pickard-Cambridge. Crown 8vo. 5s.

Golden Treasury of Ancient Greek Poetry. By Sir R. S. Wright. Second edition. Revised by E. Abbott. Extra fcap 8vo. 10s. 6d.

Golden Treasury of Greek Prose. By Sir R. S. Wright and J. E. L. Shadwell. Extra fcap 8vo. 4s. 6d.

Theocritus. By H. Kynaston. Fifth edition. 4s. 6d.

Thucydides. Book III. By H. F. Fox. Crown 8vo. 3s. 6d. **Book IV.** By T. R. Mills. With an introductory essay by H. S. Jones. Crown 8vo. 3s. 6d. Notes only, 2s. 6d.

Xenophon. (See also p. 34.)

Anabasis. Each of the first four Books is now issued in uniform cloth binding at 1s. 6d. Each volume contains introduction, text, notes, and a full vocabulary to the Anabasis. Book I. By J. Marshall. Book II. By C. S. Jerram. Books III and IV. By J. Marshall. Books III, IV, 3s. *Vocabulary to the Anabasis*, by J. Marshall. 1s.

Cyropaedia, Book I. 2s. Books IV and V. 2s. 6d. By C. Bigg.

Hellenica, Books I, II. By G. E. Underhill. 3s.

Memorabilia. By J. Marshall. 4s. 6d.

Editions etc of Greek Authors mostly with English notes

Appian, Book I. Edited with map and appendix on Pompey's passage of the Alps, by J. L. Strachan-Davidson. Crown 8vo. 3s. 6d.

Aristophanes, A Concordance to. By H. Dunbar. 4to. £1 1s. net.

Aristotle.

The Poetics. A revised Greek text, with critical introduction, English translation and commentary, by I. Bywater. 8vo. 16s. net.

De Arte Poetica Liber recognovit I. Bywater. Post 8vo. 1s. 6d.

Ethica Nicomachea recognovit brevique adnotatione critica instruxit I. Bywater. On 4to paper, for marginal notes. 10s. 6d. Also in crown 8vo. 3s. 6d.

Contributions to the Textual Criticism of Aristotle's Nicomachean Ethics. By I. Bywater. Stiff cover. 2s. 6d.

Notes on the Nicomachean Ethics. By J. A. Stewart. 2 vols. Post 8vo. £1 12s.

The English Manuscripts of the Nicomachean Ethics. By J. A. Stewart. Crown 4to. 3s. 6d. net.

Selecta ex Organo Capitula: in usum Scholarum Academicarum. Crown 8vo, stiff covers. 3s. 6d.

The Politics, with introduction, notes, etc, by W. L. Newman. 4 vols. Medium 8vo. 14s. net per volume.

The Politics, translated into English, with introduction, notes, and indices, by B. Jowett. Medium 8vo. Vol. I, 10s. net; Vol. II, 8s. 6d. net.

Aristotelian Studies. On the Structure of the Seventh Book of the Nicomachean Ethics. By J. Cook Wilson. 8vo. 5s.

On the History of the Aristotelian Writings. By R. Shute. 8vo. 7s. 6d.

Physics, Book VII. With introduction by R. Shute. 2s. net.

The Works of Aristotle. Translated into English under the Editorship of J. A. Smith and W. D. Ross. 8vo.

Parva Naturalia. By J. I. Beare and G. R. T. Ross. 3s. 6d. net.

De Lineis Insecabilibus. By H. H. Joachim. 2s. 6d. net.

Metaphysica. (Vol. VIII.) By W. D. Ross. 7s. 6d. net.

De Mirabilibus Auscultationibus. By L. D. Dowdall. 2s. net.

Historia Animalium. (Vol. IV.) By D'Arcy W. Thompson. (In the press.)

De Generatione Animalium. By A. Platt. (In the press.)

Aristoxenus. Edited, with introduction, music, translation, and notes, by H. S. Macran. Crown 8vo. 10s. 6d. net.

Demosthenes and Aeschines on the Crown. With introductory essays and notes, by G. A. Simcox and W. H. Simcox. 8vo. 12s.

Heracliti Ephesii Reliquiae. Edited by I. Bywater, with Diogenes Laertius' Life of Heraclitus, etc. 8vo. 6s.

Herodas. Edited, with full introduction and notes, by J. Arbuthnot Nairn. With facsimiles of the fragments and other illustrations. 8vo. 12s. 6d. net.

Herodotus, Books V and VI. Terpsichore and Erato. Edited, with notes and appendices, by E. Abbott. With two maps. Post 8vo. 6s.

Homer, A Concordance to the Odyssey and Hymns; and to the Parallel Passages in the Iliad, Odyssey, and Hymns. By H. Dunbar. 4to. £1 1s. net.

Odyssey. Books I–XII. Edited, with English notes, appendices, etc, by W. W. Merry and J. Riddell. Second edition. 8vo. 16s.

Books XIII–XXIV. Edited, with English notes, appendices, and illustrations, by D. B. Monro. 8vo. 16s.

Hymni Homerici codicibus denuo collatis recensuit A. Goodwin. Small folio. With four plates. £1 1s. net.

Scholia Graeca in Iliadem. Edited by W. Dindorf, after a new collation of the Venetian MSS by D. B. Monro. 4 vols. 8vo. £2 10s. net. See also p. 47.

Opera et Reliquiae, recensuit D. B. Monro. Crown 8vo, on India paper. 10s. 6d. net. 'The Oxford Homer.'

Homerica. Emendations and Elucidations of the Odyssey. By T. L. Agar. 8vo. 14s. net.

Index Andocideus, Lycurgeus, Dinarcheus, confectus ab A. L. Forman. 8vo. 7s. 6d. net.

Menander's Γεωργός, the Geneva Fragment, with text, translation, and notes, by B. P. Grenfell and A. S. Hunt. 8vo, stiff covers. 1s. 6d.

Νόμος Ῥοδίων Ναυτικός. The Rhodian Sea-Law. Edited, with introduction, translation, and commentary, by W. Ashburner. 8vo. 18s. net.

Plato, Philebus. Edited by E. Poste. 8vo. 7s. 6d.

Republic. Edited, with notes and essays, by B. Jowett and L. Campbell. In three volumes. Medium 8vo, cloth. £2 2s.

Sophistes and Politicus. Edited by L. Campbell. 8vo. 10s. 6d. net.

Theaetetus. Edited by L. Campbell. 2nd ed. 8vo. 10s. 6d. net.

The Dialogues, translated into English, with analyses and introductions, by B. Jowett. Third edition. Five volumes, medium 8vo. £4 4s. In half-morocco, £5. *The Subject-Index to the second edition of the Dialogues*, by E. Abbott, separately. 8vo, cloth. 2s. 6d.

The Republic, translated into English, by B. Jowett. Third edition. Medium 8vo. 12s. 6d. Half-roan, 14s.

Selections from Jowett's translation, with introductions by M. J. Knight. Two volumes. Crown 8vo. 12s.

Polybius, Selections. Edited by J. L. Strachan-Davidson. With maps. Medium 8vo, buckram. 21s.

Sophocles, The Plays and Fragments. Edited by L. CAMPBELL.
Vol. I: Oedipus Tyrannus. Oedipus Coloneus. Antigone. 8vo. 16s.
Vol. II: Ajax. Electra. Trachiniae. Philoctetes. Fragments. 8vo. 16s.

Strabo, Selections. With an introduction on Strabo's Life and Works. By H. F. TOZER. With maps and plans. Post 8vo, cloth. 12s.

Thucydides. Translated into English by B. JOWETT. Second edition, revised. 2 vols. 8vo. 15s.
Vol. I: Essay on Inscriptions, and Books I–III.
Vol. II: Books IV–VIII, and Historical Index.

Xenophon, Hellenica. Edited, with introduction and appendices, by G. E. UNDERHILL. Crown 8vo. 7s. 6d. Also with the Oxford Text by E. C. MARCHANT, one volume. 7s. 6d. net.

Older Clarendon Press Editions of Greek Authors

The Greek texts in fine and generally large type; the Scholia (and some of the texts) have not appeared in any later editions. The annotations are in Latin.

Aeschinem et Isocratem, Scholia Graeca in, edidit G. DINDORFIUS. 8vo. 4s.

Aeschylus ex rec. G. DINDORFII. Tragoediae et Fragmenta. Second edition. 8vo. 5s. 6d. Annotationes. Partes II. 8vo. 10s.
Quae supersunt in codice Laurentiano typis descripta edidit R. MERKEL. Small folio. £1 1s. net.

Apsinis et Longini Rhetorica recensuit JOH. BAKIUS. 8vo. 3s.

Aristophanes ex rec. G. DINDORFII. Comoediae et Fragmenta. Tomi II. 8vo. 11s. Annotationes. Partes II. 8vo. 11s. Scholia Graeca. Partes III. 8vo. £1. J. Caravellae Index. 8vo. 3s.

Aristoteles ex recensione IMMANUELIS BEKKERI. Accedunt Indices Sylburgiani. Tomi I–XI. 8vo.
The nine volumes in print (I (Organon) and IX (Ethica) are out of print) may be had separately, price 5s. 6d. each.

Choerobosci Dictata in Theodosii Canones, necnon Epimerismi in Psalmos edidit THOMAS GAISFORD. Tomi III. 8vo. 15s.

Demosthenes ex recensione G. DINDORFII. Tomi IX. 8vo. £2 6s. Separately: Textus, £1 1s. Annotationes, 15s. Scholia, 10s.

Etymologicon Magnum. Edited by T. GAISFORD. Folio. Out of print.

Euripides ex rec. G. DINDORFII. Fragoediae et Fragmenta. Tomi II. 8vo. 10s. Annotationes. Partes II. 8vo. 10s. Scholia Graeca. Tomi IV. 8vo. £1 16s. Alcestis. 8vo. 2s. 6d.

Harpocrationis Lexicon ex recensione G. DINDORFII. Tomi II. 8vo. 21s. net.

Hephaestionis Enchiridion, Terentianus Maurus, Proclus, etc. edidit T. GAISFORD. Tomi II. 12s. 6d. net.

Homerus

Ilias, cum brevi annotatione C. G. HEYNII. Accedunt Scholia minora. Tomi II. 8vo. 15s.

Ilias. Ex rec. G. DINDORFII. 8vo. 5s. 6d.

Scholia Graeca in Iliadem. See p. 45.

Scholia Graeca in Iliadem Townleyana recensuit ERNESTUS MAASS. 2 vols. 8vo. £1 16s.

Odyssea. Ex rec. G. DINDORFII. 8vo. 5s. 6d.

Scholia Graeca in Odysseam ed. G. DINDORFIUS. Tomi II. 8vo. 15s. 6d.

Seberi Index in Homerum. 8vo. 6s. 6d.

Oratores Attici ex recensione BEKKERI: Vol. III. Isaeus, Æschines, Lycurgus, etc. 8vo. 7s. Vols. I and II are out of print.

Paroemiographi Graeci edidit T. GAISFORD. Out of print.

Index Graecitatis Platonicae confecit T. MITCHELL. 1832. 2 vols. 8vo. 5s.

Plotinus edidit F. CREUZER. Tomi III. 4to. 42s. net.

Plutarchi Moralia edidit D. WYTTENBACH. Accedit Index Graecitatis. Tomi VIII. Partes XV. 8vo, cloth. £3 10s. net.

Sophoclis Tragoediae et Fragmenta. Ex recensione et cum commentariis G. DINDORFII. Third edition. 2 vols. Fcap 8vo. £1 1s.

Each Play separately, limp, 1s.; text only, 6d.; text on writing-paper, 8s.

Tragoediae et Fragmenta cum annotationibus G. DINDORFII. Tomi II. 8vo. 10s.

The text, Vol. I, 5s. 6d. The notes, Vol. II, 4s. 6d.

Stobaei Florilegium ad MSS fidem emendavit et supplevit T. GAISFORD. Tomi IV. 8vo. £3 3s. net.

Eclogarum Physicarum et Ethicarum libri duo: accedit Hieroclis Commentarius in aurea carmina Pythagoreorum. Recensuit T. GAISFORD. Tomi II. 8vo. 11s.

Suidae Lexicon. Edited by T. GAISFORD. Three vols. Folio. Large paper copies, £6 6s. net. (A few copies remain.)

Xenophon. Ex rec. et cum annotatt. L. DINDORFII.

Historia Graeca. Second edition. 8vo. 10s. 6d.

Expeditio Cyri. Second edition. 8vo. 10s. 6d.

Institutio Cyri. 8vo. 10s. 6d.

Memorabilia Socratis. 8vo. 7s. 6d.

Opuscula Politica Equestria et Venatica cum Arriani Libello de Venatione. 8vo. 10s. 6d.

Greek Literature

The Attic Theatre. By A. E. Haigh. Third edition, revised and in part rewritten by A. W. Pickard-Cambridge. Illustrated. 8vo. 10s. 6d. net. A few copies of the second edition can still be obtained.

The Tragic Drama of the Greeks. By A. E. Haigh. With illustrations. 8vo. 10s. 6d. net.

Ancient Classical Drama. By R. G. Moulton. Ed. 2. Cr. 8vo. 8s. 6d.

Modes of Ancient Greek Music. By D. B. Monro. 15s. net. (For Aristoxenus, see p. 44.)

The Rise of the Greek Epic. By Gilbert Murray. 8vo. 7s. 6d. net.

The Interpretation of Greek Literature. An Inaugural Lecture by Gilbert Murray. 8vo. 1s. net.

Greek Historical Writing and Apollo. Two Lectures by U. von Wilamowitz-Moellendorff. Translation by Gilbert Murray. 8vo. 2s. net.

The Erasmian Pronunciation of Greek. A Lecture by I. Bywater. 8vo. 1s. net (published by Mr. Frowde).

The Value of Byzantine and Modern Greek. A Lecture by S. Menardos. 8vo. 1s. net.

Ionia and the East. By D. G. Hogarth. 8vo. With a map. 3s. 6d. net.

Coins and Inscriptions

Historia Numorum. A Manual of Greek Numismatics. By Barclay V. Head. [Second edition in the press.]

A Manual of Greek Historical Inscriptions. By E. L. Hicks. New edition, revised by G. F. Hill. 8vo. 10s. 6d. net.

The Inscriptions of Cos. By W. R. Paton & E. L. Hicks. Ry. 8vo. £1 8s.

A Grammar of the Homeric Dialect. By D. B. Monro. 8vo. Ed. 2, 14s.

The Sounds and Inflections of Greek Dialects (Ionic). By H. W. Smyth. 8vo. £1 4s.

A Glossary of Greek Birds. By D'Arcy W. Thompson, C.B. 8vo. 10s. n.

Practical Introduction to Greek Accentuation. By H. W. Chandler. 8vo. 2nd ed. 10s. 6d. Also an abridgement. Ext. fcap 8vo. 2s. 6d.

Palaeography: Papyri

Catalogus Codicum Graecorum Sinaiticorum. Scripsit V. Gardthausen. With facsimiles. 8vo, linen. £1 5s. net.

On abbreviations in Greek MSS. By T. W. Allen. Royal 8vo. 5s.

An Alexandrian erotic fragment and other Greek papyri, chiefly Ptolemaic. Edited by B. P. Grenfell. Small 4to. 8s. 6d. net.

New classical fragments and other papyri. Edited by B. P. Grenfell and A. S. Hunt. 12s. 6d. net.

Revenue laws of Ptolemy Philadelphus. Edited by B. P. Grenfell and J. P. Mahaffy. £1 11s. 6d. net.

Palaeography of Greek papyri, by F. G. Kenyon. 8vo. 10s. 6d.